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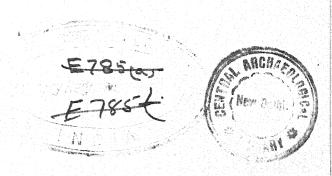
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# GRAMMATICAL NOTES ON THE LANGUAGE OF THE TLINGIT INDIANS

BY

FRANZ BOAS

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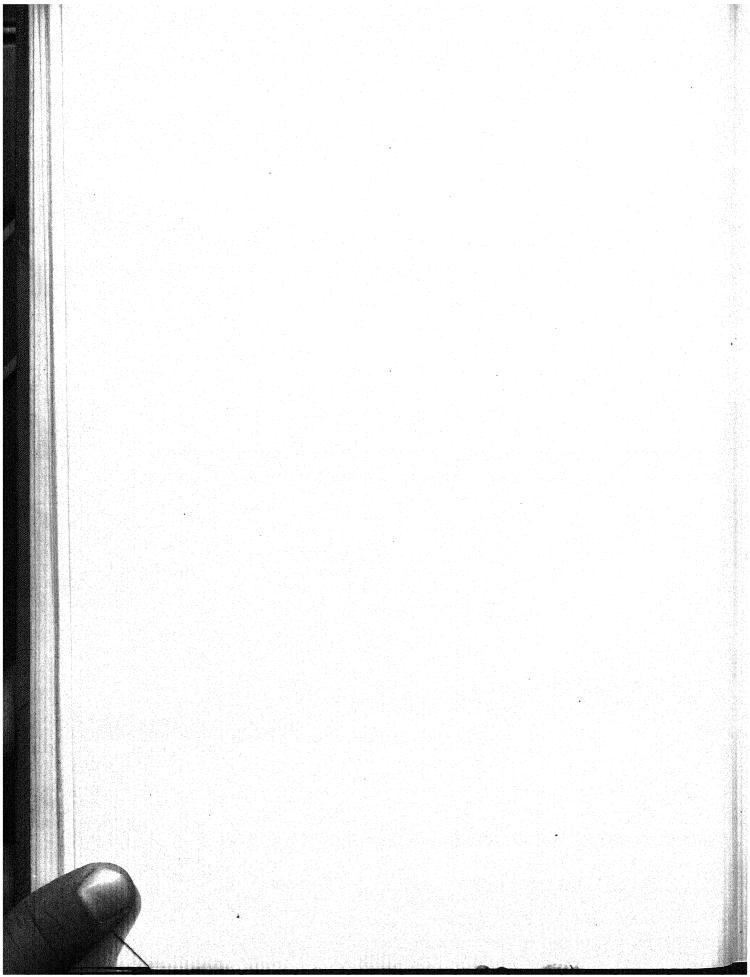


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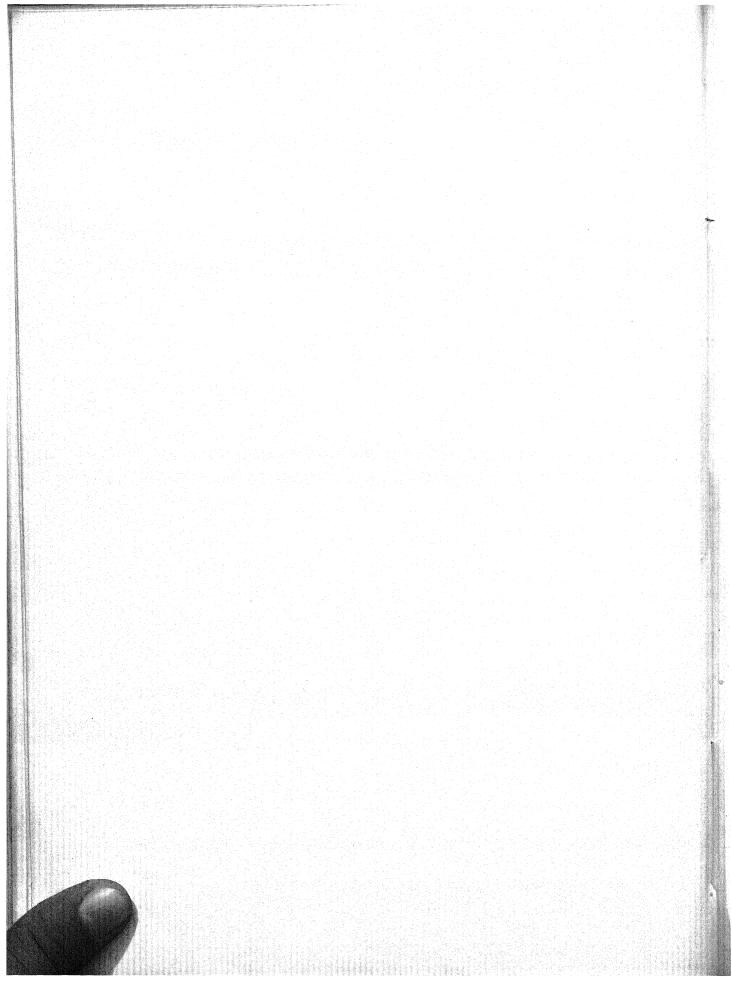
#### **FOREWORD**

This book is the result of two months' collaboration between Mr. Louis Shotridge of the University Museum and Dr. Franz Boas of Columbia University. Mr. Shotridge is a full-blood Chilkat Indian and was born at Kluckwan on the Chilkat River. He has been a member of the University Museum staff since 1912. In the winter of 1914, by special arrangement, he went to New York to study linguistics with Dr. Boas and during that time he supplied the material which, under Dr. Boas' critical treatment, has taken the form which is here presented.

G. B. Gordon

Director

July 14, 1917



#### PREFACE.

THE following notes on the Tlingit language were obtained from Mr. Louis Shotridge, who spent about six weeks in New York during the winter of 1914-15. I had only a limited amount of time to devote to work with him, and for this reason my notes are not exhaustive. The structure of the Tlingit language is such that it would require much labor and an ample amount of accurately recorded material for a complete presentation of the structure of the language.

The material obtained from Mr. Shotridge was supplemented by a study of the Tlingit texts published by Dr. John R. Swanton.<sup>1</sup> Some of the fundamental traits of the language have been described by Dr. Swanton in his sketch of the Tlingit grammar,2 but the notes collected by me contain a sufficient number of new points to make the presentation of another, incomplete grammar worth while.

In the following pages, when quoting from Dr. Swanton's texts, I have adopted his spelling except in so far as I have used the equivalents of the recently adopted phonetic alphabet for rendering Indian languages wherever the equivalent could be determined with certainty.3 Examples taken from Dr. Swanton's texts are marked by an asterisk.

<sup>&</sup>lt;sup>1</sup> Tlingit Myths and Texts (Bulletin 39 of the Bureau of American Ethnology). Washington, 1909.

<sup>&</sup>lt;sup>2</sup> Tlingit, an Illustrative Sketch (Handbook of American Indian Languages, in Bulletin

<sup>40,</sup> Part 1, of the Bureau of American Ethnology). Washington, 1910.

3 Phonetic Transcription of Indian Languages. Report of Committee of American Anthropological Association. Smithsonian Miscellaneous Collections, Vol. 66, No. 6 (Publication 2415). Washington, 1916.

There is a considerable amount of uncertainty in regard to the quality of some of the vowels recorded by me, particularly in regard to the use of  $\alpha$ ,  $\epsilon$ , and e, which is due to difference of pronunciation in rapid and slow speech. I discovered the significance of some of these differences in the course of my work, and had not the time to revise the whole material.

The text given at the end of the sketch was written by Mr. Shotridge, and the first part was rewritten by me from dictation by Mr. Shotridge.

I am indebted to Dr. G. B. Gordon for the opportunity that was given to me by the visit of Mr. Shotridge.

FRANZ BOAS.

COLUMBIA UNIVERSITY, NEW YORK, OCTOBER, 1916.

#### PHONETICS (§§ 1-9).

#### SOUNDS AND SOUND-GROUPINGS (§§ 1-4).

§ 1. CONSONANTS.

	Stops.			Spirant.			Affricative.			Ī
	Surd.	Sonant.	Fortis.	Surd.	Sonant.	Fortis.	Surd.	Sonant.	Fortis.	Nasal.
Alveolars	t'	d	ť	s C		<i>š</i> —	ts tc	dą dj	tš tč	n —
Palatals Labialized	k'	g	k	x	(y)	ż				
palatals . Velars	$k^{u}$ , $q$	g <sup>u</sup> g	$\vec{k}^u$ $\vec{q}$	$x^u$	(w) —	$\dot{x}^u$ $\dot{x}$		=	_	 
Labialized velars Laterals	$q^{u}$	gu	$\vec{q}^u$	$\hat{t}^u$		$\dot{\vec{x}}^u$ $\dot{\vec{t}}$		L L		
Breathing . Semi-vowels	h y, w									

The most striking characteristics of this series are the absence of all labials, the lack of almost all voiced spirants, and the occurrence of very strong glottalized spirants. The surd stops are strongly aspirated.

If I understand Dr. Swanton correctly, the sound y occurs only in the southern dialects, but is replaced by y among the younger generation. In 1886 I heard it distinctly and without any tendency to merge into y when taking down notes from a Stikine Indian. In the northern pronunciation of Mr. Shotridge

<sup>&</sup>lt;sup>1</sup> See p. 165.

it is replaced by y. In those cases in which from other sources the etymological value of y could be determined as y, I have so written it, because the behavior of the two sounds is quite different. In Mr. Shotridge's pronunciation there is, however, no difference whatever between y and y.

The spirant fortes are pronounced with high pressure, the glottis and nose being closed. The pressure is produced entirely with the tongue and the soft palate. The sounds are of short duration. The stopped fortes are produced in the same manner. Swanton writes throughout  $\dot{q}$  in place of  $\dot{x}$  and  $\dot{x}$ , and  $\dot{L}$  [L!] in place of  $\dot{t}$ . I am unable to tell whether or not there is an actual difference of this kind in the southern dialect.

The affricative fortis  $t\dot{s}$  is very rare in terminal position. Labial m of foreign words is throughout replaced by w: for instance,

tšutsxan Tsimshian (tšem-cián) 254.11 t'àwé mountain-sheep (Tinneh t'àme) wàtsix caribou (Tinneh màtsi')<sup>1</sup>

Initial vowels open with a glottal closure. For this reason all terminal consonants may be followed by a glottal stop,—a condition which must not be confounded with the fortis, in which the glottal closure accompanies the articulation of the vowel, and in which the sound is formed with high air-pressure and greater muscular tension.

§ 2. VOWELS.

The following vowels occur:-

aeiu αειυ

<sup>&</sup>lt;sup>1</sup> Both Tinneh words, according to Mr. Shotridge.

The quantitative value of vowels varies considerably. Unaccented syllables tend to have open vowels, which is due to the lack of intensity of movement. When u and v are in contact with velars, they are apt to assume a less rounded character, and verge on o, rarely on o. In rapid speech the combination wa and a following a labialized k approach the sound o

#### § 3. Рітсн.

Vowels have well-marked pitch. They are high, low, or indifferent. The actual difference between high and low pitch is not very great, the ratio of vibrations being about 14:15, as shown on Plate I, which illustrates also the differences in quantity. Low pitch is indicated by the grave accent; high pitch, by the acute accent. Examples of words that differ in pitch only, are the following:—

tà king-salmontá boardxàt' rootxát' salmont'ìl scart'îl shoe

Many suffixes are of indifferent pitch. If these are added to a stem with high pitch, they have the low pitch; if they are added to a stem with low pitch, they take the high pitch.

dùtàyl his king-salmon
dùxàdl his root
dùxàdl his scar
dùt'ill his scar
dùt'ill his shoe
núgùn having been sick
(<núk''-yın)
xàcîn having cut (<xàc-yın)

The high pitch is always accompanied by greater stress; but, according to Mr. Shotridge's feeling, the pitch is essential, the stress accidental; for when words were intentionally mis-

pronounced, with stress accent on a low-pitch vowel, he interpreted them regularly according to the pitch values of the vowels.

In Swanton's texts the stress accent stands often on the high-pitch vowels.

```
*iti'd\iota 262.6 = 'it'id\iota to the place
*ling\iota't 351.4 = ling\iota't Tlingit
*duy\bar{e}'kq!\iota 340.2 = duy\acute{e}k'\acute{x}i his spirits
```

Pitch is used with great frequency to distinguish between tenses of certain verbs.

xàc past	xác future	to cut
g'in "	gʻin "	to fly
bàn "	hán "	to stand

The pitch of stems is not absolutely stable. When certain stems enter into compounds, they lose their high pitch and take low pitch.

<i>cá</i> head	càgùgé big-headed
gáts leg	gàtsk'ulayát long-legged
xúts nùwú bear's fort	xùtsnùwú Bear Fort (a place name)
'ák" little lake	'àk''qwán Little-Lake-Tribe

# § 4. Position of Sounds and Sound-Clusters.

All sounds may occur in initial position. Sonants do not occur in terminal position, with the possible exception of y. This cannot be decided from the available material on account of the acoustic identity of y and y. The semi-vowels y and w do occur in terminal position. The fortes t, t, and t have also not been observed with certainty in terminal position. In all cases where these occur in Swanton's material, and which I tested, Mr. Shotridge pronounces t, t, t, t, t, or t, as the case may be.

Clusters of consonants are exceedingly rare in initial position. I found only texánk grandchild.

They are rare in terminal position in stems. Among the verbal stems given in § 49, I found only the following ending in consonantic clusters:—

cuwq to laugh k'ıks to shake
nalx wealthy xıxtc to be suspended

Among the monosyllabic nominal stems given in § 48, I found the following ending in consonantic clusters:—

śaxi devil's-club (Fatsia hor- ts'vtsk" bird rida) tsáłk' gopher ts'isku moose 'ixt' shaman sags a species of tree used  $ts'vsk^u$  owl kink stale salmon-head 278.3 for making bows t'ınx Arctostophylus uva ursi gántc leaf-tobacco 329.5;  $\dot{x} \dot{\epsilon} c \dot{x}^u$  blue av, blue 342.1 yáx<sup>u</sup>tc sea-otter \*kwalx green fern-roots 358.7, 9 cátx elder sister xixtc frog t'ágł hammer ratk' ground núsk" wolverene

I have omitted terms of relationship terminating in -k, because these are diminutives. It will be noticed that among these 18 words, 13 are names of animals or plants, many of which may be loan-words. This is particularly probable for the words ending in -k and  $-k^u$ , which resemble in form Tsimshian words.

When a consonantic suffix is attached to a stem, terminal sound-clusters originate. This happens, for instance, with the endings -k, -t, -tc, and others.

Consonantic clusters originating by composition in the middle of the word are also unrestricted. Since, however, no stem or affix ends in a sonant, a sonant never occurs as first element in a consonantic cluster.

## PHONETIC PROCESSES (§§ 5-9).

#### § 5. INTRODUCTORY.

There are no phonetic processes that occur consistently whenever sounds appear in definite combinations. It seems that all of them are confined to cases of contact between stem and certain grammatical endings or between affixes.

### § 6. VOICING OF SURD CONSONANTS.

Aspirate surd stops and affricative surds become sonants before vocalic suffixes.<sup>1</sup> In all cases in which they are followed by a vowel preceded by glottal closure, they remain unchanged.

xàt' root
'at' to go (pl.)
yék' spirit
yàk" canoe
'ùk" to boil
wàq' eye
k'èL' dog
xwáL tired
xL to fish with rake
yág' to pull

dùxàdi his root
àdîn having gone
dùyégì his spirit
dùyàgú his canoe
wùl'ùgún it has boiled
dùwàgi his eye
dùk'èti his dog
xwètin he was tired
xità herring-rake
k'ayàga stern-sheets (= puller)

The noun 'it' PLACE apparently forms an exception: the t does not change before suffixes.

ản 'ìt't fireplace

Note.—In Swanton's texts, awe and ayu are written as though they were suffixes, the a not being preceded by a glottal closure. Mr. Shotridge pronounced them with glottal closure, so that they did not affect the preceding consonants. His treatment of these elements may be seen from the text § 53.

<sup>&</sup>lt;sup>1</sup> Swanton, p. 165.

In stems, aspirate surds and affricative surds followed by vowels are of common occurrence: for instance,

 $t'\dot{u}$  mind  $tc\dot{v}\dot{x}^u$  to rub body  $q'\dot{a}$  man  $ts\dot{n}$  strong  $t\dot{a}q'$  to overcome

A few examples of surds before a glottalized vowel are,—

dùit' 'axalgin when I looked at him xàclgik' 'at'int' I know how to shoot

Initial h, y, and w do not produce the voicing of preceding surds.

wùtc' hás ṣaguṣdaáṣ they heard each other sàt' yàwlıúx I was blown away
L'èl ṣàt' wògwàt he did not strike me
dis wàq' yik' yádì man in moon (=moon eye inner child)

Surd continuants do not change, since the series of voiced spirants, except y, is missing. I have not found any cases of changes from x to y.

Fortes also remain unchanged before suffixes.

Note.—In the first person of several modes, q and k occur in place of g and g of other persons (see p. 58).

#### § 7. Dropping of Consonants.

The consonant y, when following another consonant, is dropped.

gáš post
'àn town
yùw stomach
'àn yùwú sea-lion stomach (see also
§ 8 for change from i to u)
xwáz tired

xwèzin having been tired

Note.—The stem  $x \iota x$  to run, when preceded by the classifier c, becomes  $c \iota x$ .

yàwòcixi when she had run 254.3 (<yà-wò-c-xìx-yi)

#### § 8. Vocalic Harmony.1

#### (a) Effect of u and of labialized k-sounds.

The vowel u, the semi-vowel w, and all labialized palatal and velar k-sounds, bring about the labialization of many k-sounds immediately following them. In this case y becomes w. This rule applies only to certain suffixes and prefixes. It does not imply that k-sounds of the stem, when following a u, w, or a labialized k-sound, are assimilated, as is illustrated by the following examples:—

dùyitk her little son qukit to pick berries k'uxidà brush, pencil (xit' to draw) 'acwuxict' he whipped him 290.6 \*'acwugé $\dot{x}$  he threw him 270.8 cùk'à ahead of me (cu + k'à) wuxix it fell  $\dot{x}$ àgugé big-mouthed

The only exception that I have found is a change of yat Long to wat after u.

'ak'ùwátì its length (<α-k'u-yát-ι)

Labialized k-sounds may also follow other vowels.

. yàk" canoe

yàk' mussel

The principal elements affected by the assimilation here referred to are k-suffixes, the pronoun of the first person, the suffixes -yi (§ 38, p. 87) and -yin (§ 36, p. 84), and the prefix ya, the last-named only after u.

th inúgúq" do not be sick! (hh i-nuk"-iq) gùx" $\dot{x}$ " slaves (gùx"- $\dot{x}$ ) yàáw $\dot{k}$ " a little strap (yàáw- $\dot{k}$ )

<sup>&</sup>lt;sup>1</sup> Swanton, p. 165.

In pronominal combinations (§§ 25, 26) in which a k-sound follows a u, weak labializations are found. In slow pronunciation these tend to disappear.

```
k' v q^u a l a s in I shall hide it g v x^u u l s in I hid it for myself
```

The  $\cancel{x}$  of the incorporated noun  $\cancel{x}a$  mouth is also labialized when following a u.

```
yùxuaxat'ank' I am talking (yù-xa-xa-t'an-k')
```

By far the most numerous cases are assimilations of the suffixes -yi (§ 38) and -yin (§ 36, p. 84). When following a u, these suffixes become by assimilation -wu and -wun; when they follow a w or a labialized k-sound, the y drops out, and the endings are -u and -un (see § 7).

```
dùnùwú his fort (<du-nù-yı)
dùlùwú his nose (not of his own body) (<du-lu-yı)
dùlùwú his king-salmon (<du-luku'-yı)
dùyàgú his canoe (<du-yàku'-yı)
bitlágù house-timber (<bil-láqu'-yı)
'àyàdwù its handle (<'à-yà-dw-yı)
'úxùn having blown (<'úxu'-yın)
cùwgún having laughed (<cùwqu'-yın)
```

The same assimilation occurs if a labialized k, the labialization of which may be original or due to assimilation, is followed by one of the suffixes -yi or -yin.

```
duic gux^u \dot{x}^u \dot{u} his father's slaves (du-ic gux^u-\dot{x}-y\iota)
```

The y of the suffix -ya (§ 39, p. 92) is not assimilated by preceding u.

#### (b) Labialization after a.<sup>1</sup>

In a limited number of cases a has the effect of labializing the following k-sound. We find—

qáwu its man (qá-yı)

nàwin having died (nà-yin)

Nouns ending in a labialize the diminutive ending -k.

 $\dot{a}\dot{k}^{u}$  a small pond  $(\dot{a}-\dot{k})$ 

 $t \grave{a} k^u$  a small spring-salmon  $(t \grave{a} - k)$ 

 $\dot{a}k^{u}$  a small thing  $(\dot{a}-\dot{k})$ 

This happens also in words that introduce an a before the diminutive -k.

hi'ná $k^u$  a little water (hin-k) 'èxá $k^u$  a little grease ('èx-k')

When the suffix -yi follows the labialized diminutive, it undergoes the regular change to -u.

 $du\acute{a}ku$  his little pond  $(du-\acute{a}-k^u-y_i)$ 

Quite exceptional seems—

dùt'ànú its navel (du-t'àn-yı)

#### § 9. Change of a before Certain Affixes.

Stems ending in a change their stem-vowel before a number of suffixes. These are particularly -tc EVERY TIME (see § 36, p. 82), and -x (see § 36, p. 83).

q'a to say
ya to happen

\*dosq&tc they always said 255.1 dàk' k'àdày&tc it has happened often

t'à to sleep t'à to boil \*Lēt wutē'x he did not sleep

t'éx boiled food

Also

sa to breathe

dlsék" he is breathing

<sup>&</sup>lt;sup>1</sup> Swanton, p. 166.

This change occurs very frequently with the incorporated noun  $\dot{x}a$  mouth. I am not able to determine the rules under which this change occurs.

xàdé xàk<sup>u</sup>gàt'án he will talk to me 'àt' xèwàt'án he spoke to it

It seems that the contraction with the classifier  $y\grave{a}$ - brings about the change.

Similar changes occur in the verbal prefix  $y\hat{a}$ ,  $y\hat{e}$  DOWN (see § 31, p. 73).

 $y \partial k^u q^u \partial s \partial in$  I shall carry it down  $y \partial q^u \partial s \partial in$  after I had carried it down

#### MORPHOLOGY (§§ 10-47).

#### § 10. INTRODUCTORY.

The denominating, predicative, connective, and formative elements of which the Tlingit sentence is built up are almost throughout monosyllabic. A small number of nouns and verbs occur that have more than one syllable, and that defy further analysis. From the simple nominal elements new concepts are formed by composition, and certain nouns which designate parts of the body or locative ideas enter as qualifying elements into the verbal complex. No compound verbal ideas occur that originate through composition of verbal stems.

The significance of the stem is modified by internal changes, which affect pitch and quality of the stem-vowel, but which in some cases extend farther, certain consonants being either added or omitted.

The stems, modified in the manner before indicated, with or without suffixes, form the elements of the sentence.

The stems are preceded by prefixes which, in the modern form of Tlingit, are of a highly formal character, but which bear clear evidence of having served the purpose of classifying objects according to form. They undergo modifications according to the modal form of the verb and according to the definiteness or indefiniteness of action in regard to object and time; one group of modifications serving to designate specific objects, while another one designates generalized action or indefinite objects (as I WASH IT and I AM WASHING). Another group of

modifications expresses definite time, and the correlated group indefinite time.

These are preceded by the pronominal subject, which is closely associated with temporal and modal elements. Before these stands the pronominal object. A number of elements, largely of nominal origin, may be introduced at the very beginning of the verbal complex. A very few elements, designating general locative ideas or parts of the body, are incorporated and stand with the pronominal object or in its place.

Certain modal forms are expressed by suffixes which follow the whole verbal complex.

In the pronominal forms, singular and plural are distinguished. Exclusive and inclusive first person plural are not differentiated. In connected discourse in which several third persons appear, these are distinguished with great care. Subjective, objective, and possessive pronouns are expressed by separate forms, the last-named two classes being closely related.

The syntactic function of the noun is expressed by means of a few nominal suffixes, which indicate its relation to the verb. A considerable number of locative nouns which appear in apposition to the more specific nouns carry these suffixes, so that in many cases the noun has no modifying elements.

The syntactic relation between nouns is expressed by juxtaposition, changes of pitch, and by means of a possessive suffix.

The verbal complex is built up on the basis of the verbal stem, with its modifying affixes, the stem undergoing inner phonetic modifications referred to before.

Both nominal and verbal stems may be developed by means of suffixes, which qualify the fundamental idea in regard to concepts of size, number, and time. The specific ideas that are thus expressed are diminutive, augmentative, number, certain types of repetition, past time, and related concepts. According to the character of these ideas, some of the suffixes are adnominal, others adverbial, still others both adnominal and adverbial.

A number of nominal ideas—such as instrument, nomen actoris, and abstract nouns—are developed from verbal stems by means of suffixes. One of these, besides forming a variety of nominal concepts derived from the verb, expresses the possessive relation of nouns.

The modality of the sentence is expressed by a large number of adverbs. Its relation to other parts of the discourse is determined by conjunctions.

Subordination of clauses is throughout effected by nominalization of phrases, which are then given their syntactic function by means of the syntactic nominal suffixes referred to before.

The processes used for grammatical purposes are juxtaposition, prefixing, suffixing. Position of the word-clusters and particles is comparatively free. Internal changes of the stem are confined to vocalic changes and the addition or loss of certain consonants. There is no reduplication.

#### THE VERB (§§ 11-34).

#### § 11. STRUCTURE.

The verbal forms are built up of a number of elements that enter into very intimate phonetic relation. These are in order—

- (1) Locative prefixes.
- (2) Object.
- (3) Modal prefixes.
- (4) Pronominal subject.
- (5) Classifiers.
- (6) Verbal stem.
- (7) Suffixes.

- I. LOCATIVE PREFIXES.—A number of locative elements occupy first position in the verbal complex. These express ideas like UP, DOWN, ALONG, etc. While their fundamental significance seems well established, they are used in many cases as purely formal elements. They are related to locative nouns.
- 2. OBJECT.—Next in order follow the pronominal object and, in some cases, one of a small group of incorporated nouns, most of which designate parts of the body. Although in most cases the meaning of these nouns is clear, there are also a number of cases in which they have assumed almost formal values.
- 3. Modal Prefixes.—The elements of this series indicate primarily temporal and semi-temporal relations. Their use, however, is rather irregular. They express completion, progression, future, and temporal subordination. The use of these elements is not entirely free. Certain ones are used with certain tenses and with certain locative prefixes of the first group. In negative sentences these appear modified.
- 4. Pronominal Subject.—On account of frequent contractions, the order of this group and the preceding one is not quite fixed, but the simpler forms suggest that the modal (temporal) prefix precedes the pronominal subject.
- 5. Classifiers.—Immediately preceding the verbal stem are found a number of elements whose original function seems to have been to indicate the form of the subject or object of the verb. According to mode and other incidents, their forms show certain variations. In most cases the use of these elements is purely formal.
- 6. Verbal Stem.—Almost all verbal stems are monosyllabic. They undergo internal changes according to tense and mode; and, according to the character of these changes, several types of verbs may be distinguished.

7. Suffixes.—Most of these modify the verbal stem. There are, however, a few that have syntactic values.

Examples of composition of this type are the following:

Locative.	Object.	Incorporated Noun.	Modal Prefix.	Subject.	Classifier.	Stem.	Suffix.	
_	xàt'				уà	núk"		I am sick
	xàt'		wù		sì	$n\acute{u}k^{u}$		it made me sick
уà			gà	хà		djáq'		when I begin to kill
		t'u		хà		núk"		I am feeling it
yàk'a	-		nà	x	cà	¢ίť		it begins to be polished on
								its surface
уà	$x \grave{a} t$	уà	nà		ŧ	sik'		it is detaining me $(y\alpha = face)$
k'è		χά	w		dì	t`à n		he spoke (=he moved mouth up)
			_	dù		q'étc	nutc	they always threw them off
_	_	_	'ù		dà	xweL	tc	he is tired every time

§ 12. INNER CHANGES OF VERBAL STEM.

Three fundamental forms may be distinguished in the verb, which we will designate as inchoative, past, and future. The same forms occur in other modes, but their use is most regular in the three tenses just named.

Accordingly we may distinguish between—

- (1) Verbs of one form.
- (2) Verbs of two forms of the type: open high pitch for inchoative; close high pitch for future and past.
- (3) Verbs of three forms of the type: open high pitch for inchoative; close low pitch for past; close high pitch for future.

- (4) Verbs of two forms of the type: open high pitch +n for inchoative; (close) high pitch for past and future.
- (5) Verbs of three forms of the type: open high pitch +n for inchoative; close low pitch for past; close high pitch for future.
- (6) Verbs of four forms of type (3), which lose their terminal consonant and have open vowel of high pitch in the imperative.
- (7) Verbs of three forms of type (3), but with change of vowel for inchoative  $(\ell n, \hat{u}, \hat{u})$ .

In the following list of types<sup>1</sup> I indicate open vowel by (a); closed vowel, by (a).

#### Type 1. Verbs of One Form.

'í to cook
'úx to blow
wús to ask
núk" to be sick

súw to chopgèq' to be stingylèx to dance

# Type 2. Verbs of Two Forms: (á) Inchoative; (á) Past and Future.

yát', yát' long
yúk'', yúk'' to shake
t'éż, t'éż(?) to pound
t'út'c, t'út'c to rub paint on
tc'úk'', tc'úk'' to soften skin
by rubbing
ná, ná to drink
tc'úx'', tc'úx'' to rub body

náq', náq' to stand gán, gán to burn gù, gú happy k'it', k'ít' to pick berries kén, kén to jump gíl, gíl to grind xáxu, xéxu to sleep (pl.)

<sup>&</sup>lt;sup>1</sup> I discovered these internal changes after having collected a considerable number of verbal forms, and time did not suffice to check all forms. It is therefore quite possible that some of the verbs may have been erroneously classified.

Type 3. Verbs of Three Forms: (á) Inchoative; (à) Past; (á) Future.

This is by far the most common type.

' $\dot{a}x$ .'' $\dot{a}x$ .' $\dot{a}x$ (?) to carry blanket 'áx, 'àx, 'áx to hear 'bn, 'ùn, 'ún(?) to shoot vitc, vitc, vitc to fly hán, hàn, hán to stand hác, hàc, hác to drift hòn, hùn, bún to sell t'an, t'an, t'an to carry rod t'i, t'ì, t'i to be t'in, t'in, t'in to see sin, sin, sin to hide ts'ex, ts'ex, ts'ex to kick ts'is, ts'is, ts'is to dive ts'in, ts'in, ts'in strong, alive ci, cì, cí(?) to sing (cix, cix, cix) to run (same as xix)

cówą', cùwą', cúwg' to laugh djág', djág', djág' to kill (singular object) né. nè. né to work néx, nèx, néx to save nik', nik', nik' to tell gòg', gùg', gúg' to throw a spear gwáł, gwàł, gwáł to strike xác, xàc, xác to cut xátc, xàtc, xátc to give up xít, xìt, xít to sweep xwél, xwèl, xwél tired q'in, q'in, q'in to fly  $g'\dot{u}x^u$ ,  $g'\dot{u}x^u$ ,  $g'\dot{u}x^u$  to travel by canoe gáx, gàx, gáx to cry xitc, xitc, xitc to throw (a blanket, etc.)

Type 4. Verbs of Two Forms: (án) Inchoative; (á) Past and Future.

In this group and the following, I heard usually the pair  $\dot{\epsilon}$ — $\dot{a}$  instead of  $\dot{a}$ — $\dot{a}$ . The past  $\dot{v}$  has for its inchoative  $v\dot{\epsilon}n$ . These might be strictly considered as forming another group.

'èn, 'á to grow yèn, yá to appear tèn, tá(?) hot cin, cí to search gèn, gé large k'én, k'á lazy kvén, kví?) to know xin, xi to camp kén, ká to be small a-xén, a-xá?) to paddle

Type 5. Verbs of Three Forms: (án) Inchoative; (à) Past; (á) Future.

'vén, 'ù, 'ú to dwell yán, yà, yá to pack bén, bà, bá to move t'én, t'à, t'á to sleep (sing.) t'in, t'ì, t'î to carry a bag nan, nà, ná to die q'en, q'à, q'á to say xen, xà, xá (?) to eat Type 6. Verbs of Four Forms: (á) Inchoative; (à) Past; (á) Future; and (á) with Loss of Final Consonant.

#### Imperative.

'át', 'àt', 'át', 'á to go (pl.) gút', gùt', gút', gú to go (sing.) núk"', nùk"', núk"', nú to feel, to learn

Type 7. Verbs of Three Forms: (én) Inchoative; (ù) Past; (ú) Future.

'én, 'ù, 'ú to dwell, to be, to have hén, hù, hú, to swim, to wade

#### § 13: CLASSIFIERS.1

There are four sets of verbal classifiers, which appear in varying form.

	Voiceless Continuant -form.	Voiceless Continuant a-form.	Voiced Affricative L-form.	Consonantic form.
1	уà		dὶ	dà.
2	li si	łà sà	Ļl dzl	l' s'
4	cì	cà	djl	ċ'

It will be seen that the phonetic changes of the last three of these elements are quite regular. They are based on the three consonantic forms l, s, c, which appear with two distinct vowels,  $\iota$  and  $\alpha$ , and in an affricative form that may have originated by composition with an independent d. The first form is abnormal, but has been so arranged here that each

<sup>&</sup>lt;sup>1</sup> Swanton, §15, 3 (p. 175); § 17, 1 (p. 178) in part; § 18, 1 (p. 181); § 18, 3-7 (pp. 182-184).

column contains morphological values of the same class. The anomalies of the first form may be due to the fact that there is no affricative corresponding to dy. If the consonantic forms were derived from the voiceless continuants, x might be expected in place of da. It is therefore more probable that this series originates from the voiced affricatives. Then x could not be expected.

It is fairly clear that the primary function of these elements is a classificatory one. A number of instances show that either alone or with other prefixes they express form.

yàdáł a canoe, stone, plank, is heavy lìdáł a rope, rod, bag, person, is heavy k'àyàdáł a ball is heavy djìk'àyàdáł a hoop is heavy

yawús a board, stone, is hard liwús a cylindrical object is hard k'ayawús a ball, egg, small ring, is hard djik'ayawús a hoop is hard

yayáť a canoe, board, is long hyáť a flexible, cylindrical object is long

yagé a solid object is large lıgé a person, bundle, pillow, bag, is large (tall) wag' k'ayagé a loop is large (wag'=eye)

In some transitive verbs si expresses length of the object.

(ya)u to buy something
(ya)bun to sell something
(ya)ux to blow something
(ya)fex to pound

(ya)guq' to thrust (ya)gix' to throw a stone

su to buy (a gun, staff)

suhun to sell (a long thing)

sux to blow up a tube

sulex to pound (wire, seaweed, long things)

suguq' to thrust a pole

sugix to throw a bag

The forms in h in transitive verbs designate sometimes lack of an object.

sux to blow up a tubelux to blow into the air(ya)t'ul to drill (wood)lu'ul to drill with a drill(ya)un to shoot somethinglun to be shooting(ya)yex to whittlelux to construct (also with object)(ya)lex to pound somethinglux to knock a piece off

In some cases  $l\iota$  designates long objects also in transitive verbs.

(ya)us to wash lus to wash (a rope, ribbon)

In many cases  $s\iota$  and  $t\iota$  are used to express transitive or causative ideas.

sigut' to go (sing.)

sigut' to cause to go, to carry on shoulder

k'aligut' to let down

siat' to go (pl.)

siat' to cause to go, to carry on shoulder (plural object)

k'aliat to let down (plural object)

(ya)nex to be saved

yage large

yasa to name

sigut' to cause to go, to carry on shoulder (plural object)

siat' to cause to go, to carry on shoulder (plural object)

k'aliat to let down (plural object)

sinex to save

lige to make large

yasa to name

No general meaning can be given for ci.

So far as the available material goes to show, the classifier  $s\iota$  never occurs with verbal stems beginning with sibilants  $(s, \dot{s}, ts, t\dot{s}, dz, tc, t\dot{c}, dj)$ . In all these cases  $\iota\iota$  takes its place.

The idiomatic use of these elements is quite irregular, and in the consciousness of the Tlingit they form a unit with the verb. Therefore their usage must be treated lexicographically. The available material is sufficient only to show which classifiers are used with each stem. It cannot be positively asserted which classifiers do not occur with certain stems,

although for many verbs the material seems sufficient to show that only one or the other occurs. It seems that there are verbs which appear with all the classifiers. Others occur with three, two, or one only. The  $y\alpha$ -series is by far the most numerous; the others occur in the order h,  $s\iota$ ,  $c\iota$ .

In some cases the meaning of the verb changes materially with different classifiers.

yàts'in he is alive yàt'ex to wring yàt'in to be able to see yàx'as to sew with roots	lits'in he is strong lites' to twist lit'in to observe lixás' to make a decoc- tion strong by long	sườ to make crooked sư in to see
(k'à)yàgán to burn (intrans.) yàáx to hear	boiling (k'à)lìgán to light a fire lìáx to sound (a whis- tle, etc.; trans.)	(k'à)slgán to burn something sláx to listen
yàk'ú to take into mouth	lìk'ú to inform (?)	slk'ú to know

#### Verbs which occur with four classifiers are1-

```
t'an (to move a long thing)

gut' (to walk, sing. [probably also 'at' pl.])

t'in (to see)

nuk' (to feel)

gut' (to walk, sing. [probably also 'at' pl.])

k'u (to have inside of body?)

nuk' (to feel)
```

#### Verbs which occur with ya, li, and si are-

'at' to go (pl.)	ťεκ to pound
'ax to carry textiles	na to send
'ax to hear	gan to burn
'ix to shout	gat' to fall, to leave
ya to hang	xat' to stay
ha to transport	<i>xa</i> to eat
bun to sell	xuť to throw

<sup>&</sup>lt;sup>1</sup> The meanings of these stems vary very much. For this reason I have given in parentheses what seems a generalized significance.

With ya, si, ci, I find t'i TO BE.

It will be understood that many of the other verbs may have three forms, but that these have not been found in the available material.

I do not give lists of verbs which occur in two forms only, because there are very many of these, and because it seems probable that most intransitive verbs may be made transitive by  $\mathfrak{s}\iota$  or  $\mathfrak{t}\iota$ .

The following verbs appear with one classifier only, and are probably restricted to its use:

#### With cl:

tix courageous kan to hate kan to jump ge(?) to refuse get' dark geq' stingy q'ak' to alight q'en to think qelk' hard xit' to paint xın to fall (?), to fly xul to polish

With du:

xwaL tired

I am not sure of others which in our material happen to occur only with  $d\iota$ .

For the reasons given before I do not give a list of those verbs that occur with  $l\iota$ ,  $s\iota$ , and ya alone.

#### § 14. Definite and Indefinite Forms of Classifiers.

The voiceless continuant  $\iota$ -forms and the voiceless continuant  $\alpha$ -forms of the classifiers designate a definite object; while the voiced and consonantic forms designate indefinite objects, in many cases also plural objects.

I. In transitive verbs the voiced and consonantic forms designate lack of a definite object.

k'èx"sıgiq' I thrust it up

xisil'èx I pounded it

xwàlàtc I slapped it

xàlàxil I scraped it

xilixwên I lifted it (loose objects

in spoon, shovel)

\*yeaya'osıqa he requested this of

him 260.2

\*naxác cut it! 316.4

k'exdzigbq' I thrust upward xòdzìtex I was pounding xòddàtc I swam xòtlixit I was scraping xòtlixwén I was lifting

\*yē'ayenasqa' when he made this request 263.6

\*ca daxácı the cutting women 306.2

2. In transitive verbs with the indefinite subject du, voiced or consonantic forms are used; excepting, however, the  $y\alpha$ -series, in which  $y\alpha$  is retained.

\*acdjī'n awu'lıcāt he took her hand 256.11

\*aoliyáx he built a house 263.10

\*keacaka'ohtaq she pushed it over 285.6

\*awusikū' he knew it 255.7

k'icixit' I draw it

\*ā'wacāt he took it 274.8; 306.7

\*ye yasa'k" they name it thus 310.7

\*has ā'waù they had it 255.2

\*duţák wuduţīcā't some one enslaved his sister 340.8

\*duriyéx some one built it 336.3

\*keayaka'odur.taq some one pushed it over 345.14

\*wudu'dziku it became known 291.12; 294.9

\*kandū'djuxit it was painted 318.6

\*wuduwaca't some one took him 318.1

\*ye  $duwas\bar{a}'k^u$  thus he was named 297.1; 299.2

\*ye duwau' some one had it 318.2

3. In reflexive and reciprocal forms the voiced and consonantic series are used. These include not only forms with the reciprocal prefix c, but also forms in which the reflexive idea is expressed in other ways.

'àc'ùwàdjaq' he killed him \*agā'x she cried about it 323.3 cxùdìdjaq' I killed myself

\*ctā'dı dagā'xaya xātı' I cry about myself 412.4

\*ctàtqō'daci they put on themselves 336.10 'àwòlisin he hid it xòliyéx I make it

\*acwusi'nex he saved him 363.1

t'usai we cook it

\*aca'kanadjal he took them there 258.13 has'axá they paddle

\*a'oliāt he took it 268.10

\*has aosītē'n they saw it 322.9

'àgàwilsin he hid it for himself \*cwuliyéx he made himself (=pretended to be) 330.7

\*cwutudzınē'x we saved ourselves 349.11

'àtgàwdz'i he cooks something for himself

\*wvcka'odidjel they took one another 412.6 • wvctin 'awtidixa we paddled together

\*wūtc wuziā't they are carried along together 394.9

witc has widzit'in they can see each other

4. In distributive plurals the voiced and consonantic forms are used.

dùúx yàyát his tooth is long

yàgé it is large dudjin lıgé his hand is large \*duū'x yēkdiyāt his teeth were dùúx dıyátx long 263.1 dìgéx they are large dùdjin 11géx his hands are large

#### § 15. The Vowels of the Classifiers.

The table on p. 27 shows a series of  $\iota$ -forms for both the definite and indefinite series; and a series of  $\alpha$ -forms for the definite series, of consonantic forms for the indefinite series. The fundamental function of the  $\iota$ -series seems to be to indicate definiteness of time. It is used in the indicative when a definite moment is indicated.

<sup>\*</sup>naoligā's duna'q (nawligás dùnáq') (then) they started from him 262.4 \*yā'olikūts (yàwlìkúts) (then) it broke 252.5

<sup>\*</sup>yē aya'osıqa (ye 'àyáwsıq'a) (then) he said this 252.7

<sup>\*</sup>aositī'n ('àwsìt'in) (then) she saw it 253.11

<sup>\*</sup>xosıtī'n (xòsìt'in) (now) I have seen them 385.15

On account of the indefiniteness of time implied in the a-forms and in the consonantic forms, these are used in the indefinite past; in negative and dubitative sentences; in the inchoative; future; imperative; in most subordinate clauses; with suffixes expressing frequency of action; and with verbal nouns.

#### Indefinite time:

- \*yasahē'x (yàsàhéx) they were picking up (for some time) 252.6 \*qāna'x łatı' aleqā' (xanax lat'i 'aleqá) its mouth around was red ochre 258.1
- \*wusgāni'n it is burnt (i. e., has been burnt some time) 380.22 \*wusnexe'n I had been saved 385.14

#### Negative sentences:

\*Lēl has wudustī'n (Lėl hàs wùdùst'in) no one saw them 257.1
\*Lēl līngi'ttc wusko' (Lėl lingittc wùsk'ú) the people did not know it 258.9
\*Lēl qā ye ustī'ntc (Lėl q'á yeùst'intc) no man had ever seen her 363.8
\*Lēl . . . has wudaxē'qu (Lėl has wùdaxėxu) they could not sleep 364.2
Lėl k'ùxsàgàx I did not make him cry (k'ùxsìgàx I made him cry)
\*Lē'gıl yi'saku (Lėgıl yiysak'ú) don't you know it? 371.3

#### Dubitative sentences:

git yisat'in have you seen him, perhaps?

#### Inchoative sentences:

\*nalgē'n (nàlgén) he became large 257.7

\*yā'nalyax (yánàlyáx) he was working 258.11

\*yaka'ndaxız (yàk'andàxıt) he began to be troubled 358.14

#### Future sentences:

- \*ego'xlaxāc ('ìgùxlàhác) you will float 358.13
- \*at gaxdulxū'n ('àt' 'àxdùlxún) they were going to prepare it 359.1
- \*igoxsaxā' ('ìgòxsàxá) he will eat you 359.6

#### Imperative sentences:

- \*yasaha' (yàsàhá) pick it up! 252.8
- \*łaya'x (łàyáx) make it! 257.11
- \*nasąa'q (nàsąaq') let it swim! 268.8
- \*gelagā's (gelagás) avoid it! 358.8
- \*anqā'wox xat naxsati' qwan ('àn q'áwux xàt' nàxsàt'í xwan) let me be a rich man! 366.13

#### Subordinate clauses:

- \*at layē'xe ('àt' làyéxì) when he made a thing 370.3
- \*wudusnē'xe (wòdùsnéxì) when they saved him 370.10
- \*yısatī'nı (yìsàt'inì) if you see it 401.1
- làvátitc because it is long
- \*ya'tıx ısatīyī'tc (yát'ix 'lsàt'iyítc) because you are a son 402.4
- \*axlacū'go ('àxlàcúwgò) when I laughed 403.7
- 'àxsàt'in when I saw him
- gàdàq'in after it had flown away

#### Frequentatives:

- \*qox akū'dadjītc (q'ùx 'àk'údàdjitc) it turned back every time 255.5
- \*has akustē' qatc (has 'ak' ùstextc) they broke them up every time 255.6
- \*qo'xodaguttc (q'ùx 'ùdàgúttc) he came back every time 270.8
- \*qāx nastī'tc (q'áx nast'itc) he became a man every time 270.9
- \*koyasàge'x they would have to pay 370.3

## Verbal nouns and adjectives:

- ya' dàlax 'àn q'áwù this pounding chief 258.14
- dàtéxì blacksmith (=pounder)
- \*latsī'n (làts'in) strength 290.2
- \*an kułaya't ('àn k'ùlàyát') a long town 252.1
- \*qa uskā'yε (q'á 'ùskáyì) a lazy man 360.4

## § 16. Tenses and Modes.

The syntactic use of modes and tenses is so irregular, that it seems best to designate the forms, not by their function, but by their morphological forms. I give here a list, in which,

however, I add what seem to be the fundamental functions of these forms.

```
(a) Forms without temporal prefix
                                     Indicative; present; continua-
                                       tive.
                                     Indicative; historic tense; tran-
(b) Forms with prefix wv.....
                                       sitional.
                                     Inchoative; temporal subordina-
                   " n\alpha(n) . . .
(c)
(d)
                     ga (k')
                                     Temporal subordination.
(e)
                     ga(x)
                                     Future.
(f)
                     guga (gux)...
(de)
                     gaga (gax)
                                     Temporal subordination.
(ee)
                     gaga (gax)
(ce)
                     naga (nax)
```

According to what has been said before, the forms a and b occur with all the vocalic forms of the classifiers; i. e., for expressing definite and indefinite time. We will distinguish indefinite time from the definite by designating the corresponding forms for definite time by a' and b'. In a very few cases I have found the inchoative and future forms also with the  $\iota$ -forms of the classifiers, and these may express definiteness of time. These definite forms would have to be designated as c' and d'.

```
k'èndìq'în it came flying up the river yàndìq'în it went flying down the river *qogo'xdıhān (q'uguxdıhân) he will stand 408.3
```

All the other forms occur only with the elements designating indefinite time.

In negative forms an additional prefix v is introduced, which disturbs some of the simple forms.

Some prefixes bring about an elimination of the vowel of the modal prefix. These forms will be discussed later (§ 26, p. 61).

I give here a list of the simple forms of the third person, showing the modal prefixes in combination with the classifiers.

THIRD PERSON.
Classifiers.

•		Definite.					Indefinite.				
Form	(1)ya	(2) <i>l</i> ι	(3)sı	(4)cı	(1')dı	(2')Ļι	(3')dzı	(4')djı			
			Si	mple Fo	rms.						
a' b'	ya 'uwa ( <wu-ya)< td=""><td>łı พบłı</td><td>Si Wusi</td><td>Ci WUCi</td><td>dı wvdı</td><td>Ļi Waļi</td><td>dzı wudzı</td><td>dji wvdji</td></wu-ya)<>	łı พบłı	Si Wusi	Ci WUCi	dı wvdı	Ļi Waļi	dzı wudzı	dji wvdji			
а b с	wu na	ła wvła nała	sa Wusa nasa	ca Wuca naca	da wvda nada	l' wul' nal'	s' wus' nas'	c' wuc' nac'			
d e	ga ga	gała gała	gasa gasa	gaca gaca	gada gada	gał' gał'	gas' gas'	gac' gac'			
			Cor	npound I	Forms.						
f	gvga	guxla	guxsa	guxca	gvxda	gugal'	gugas'	gugac'			
de ee ce	gaga gaga naga	gaxła gaxła (?)	gaxsa gaxsa naxsa	gaxca gaxca (?)	gaxda gaxda (?)	gaxt' gaxt' (?)	gaxs' gaxs' (?)	gaxc' gaxc' (?)			

I have found a very few instances of the form (ce) in Swanton's texts. It seems plausible that this and perhaps other compound forms may occur.

In the compound forms the vowel of the second prefix drops out, and the g becomes a voiceless spirant, whenever the double prefix is followed by another prefix consisting of a consonant followed by a vowel. In the future form (f),

when it is followed by a consonantic prefix, the vowel is retained. Similar phenomena occur in all the modal prefixes if these are preceded by other prefixes (see § 26, pp. 61 et seq).

In the negative forms, according to what has been said in § 15, p. 34, the forms a' and b' do not occur. For the  $y\alpha$ -series the following forms have been found, which I shall designate by an n following the modal sign.

(an) v
(bn) wv
(cn) una
(dn) gv
(en) ga
(fn) gvga

Following is a list of examples of these forms.

#### Positive Forms.

- (1a') yà yát it is long \*yatı'nı (yà t'inì) he can see 304.1 \*yanē'k" (yà nék") he is sick 384.9
- (1b') \*uwaqo'x ('ùwàq'óx) he came by canoe 369.3 \*uwaga's ('ùwàgás) he hit it 310.5
- (1a) hénìn he claimed him \*dayā'n (dàyán) they carried 333.6
- (1b) \*at wuxū'n ('àt' wòxún) they started for it 304.7
- (1c) \*nacu' (nàcú) it was coming out 253.11 \*natē'tc (nàtétc) they slept every time 262.3
- (1d) \*yaqē'gaa' (yàq'ègàá) when daylight came (q'e daylight) 263.11 k'ègànúk" when he was beginning to be sick
- (1e) \*yān gahē'n (yan gàhén) whenever hunger moved (i. e., whenever it gets hungry) 255.5

  \*qot gagū't (q'ut' gàgút') when he was lost 256.10

  \*at gaxā' ('àt' gàxá) eat something! 256.5
- (1f) \*has g°gwaa'de (has gvg<sup>u</sup>aádi) they were going to go 334.4
- (1de) k'egàganúgòn whenever I became sick

- (1ee) ga ganigin whenever he sat down
- (1ce) \*naganā'n (nàgànán) whenever he dies 257.4 nàgàgùdit' to go (he told him)
- (2a') dùdjin ligé his hand is large
- (2b') \*wulixā'c (willhác) it floated 306.5 willxún he is thin
- (2a) \*lati' (làti) it was 258.1 \*at laat ('àt' làát') what they brought 255.12
- (2c) yànàlàsin he is going along hiding it
- (2d) gàlàtsìn after he had become strong gàlàna'lx after he had become rich
- (2e) gàlàtsinni when he is strong
- (2f) gvxlagé he will be large k'egvxlatsin he will get strong
- (2de) gàxlatsìnin whenever he got strong
- (3a') \*siku' (sik'ú) they knew 303.5 sixá it has a mouth
- (3b') \*wusìha' (wòsìhá) he missed him 311.10
- (3a) \* $sax\bar{i}'x$  (saxix) they had arrived 304.13
- (3b) \*yawusaye' (yàwòsàyé) when he raised his face (ya face) 260.4
- (3d) gàsànú carry him! gàsàt'àn carry it (a rod)
- (3e) \*tugasagwē'tc (t'ùgàsàgwe'tc) always feeling happy 394.8
- (3f) 'àn qáwùx yàgùxsàt'í he will become a chief
- (3ee) 'àgàxsàtinin whenever he saw him
- (3ce) qanackıdē'x na'xsatīn (qànàckìdéx nàxsàt'in) whenever he becomes poor 261.3
- (4a') cìkán he hates him
- (4b') wòcigèq' he was stingy
  \*akucıta'n ('ak'òcit'án) he is accustomed to— 252.2
- (4a) càgèq' he is stingy
- (4c) k'èk'ùnàcàt'a'n he begins to be in the habit of—
- (4d) gàcàgèq' when he is stingy

- (4f) k'ègòxcàgèq' he will be stingy
- (1'a') \*yēkdiyā't (yèkdìyát) they were long 263.2
- (1'b') \*has wudınā'q (hàs wìdìnáq') they got up 311.11
  \*wudıLa'x (wìdìLáx) they were mouldy 311.5
- (1'a) \*daxa'c (dàxác) he was cutting it 306.5
- (1'b) \*wudacī' yia (widacī yia) one who helped 265.14
- (1'c) yànàdàxwáL' he is getting tired

  \*andatī'tc ('àndàt'itc) he would put it 262.7

  aka'ndagane ('àk'àndàgani) when daylight came 257.12
- (1'e) \*gadana' (gàdàná) he ought to drink 390.4 \*gadaqe'nın (gàdàq'inin) when he has flown 394.8
- (1'f) gùxdàgéx they will be large
- (2'a') Ll'géx they are large
- (2'b') witc has williar they blew at each other
- (2'a) wùtc has 'll'úx they are blowing at each other \*algē'gu ('àlgégù) wiping 265.10
- (2'c) \*yan nalgē'n (yanalgen) it grew large 257.7
- (2'd) \*ckanṣalnī'k (ck'angalnik') he could tell 379.5
- (2'e) galxún after he had become thin
- (2'f)  $g \dot{v} g \dot{a} l' \dot{u} k^u$  it will boil (a liquid)
- (3'b') witc has widzit'in they saw each other
- (3'a) dàq' 'às'in after he had carried it ashore
- (3'b) \*wusko' (wòsk'ú) they knew it 258.10 wòshàyin it swam
- (3'c) \*yen asnī' (yànàsni) when he completed making it 258.14 \*ayenasqā' ('ayenasq'á) when he said so 263.6
- (3'd) yè cgàsnéx after he had saved himself 'àgàsk'à after he had become lazy
- (3'e) 'àcgàst'in after it had seen him
  \*xat ga'sgidin (xàt' gàsgidin) when I wake up 405.4
- (3'f) yé wùtc hás gùgàst'in they will see each other
- (4'b') widjixix he ran
- (4'a) 'àstèx he is fishing

- (4'b) \* $w\bar{u}ck\bar{a}'dj\bar{a}t\epsilon$  the lazy one 266.10 \* $yawucx\bar{i}'$  ( $yawbclx\bar{i}$ ) when she had run 254.3 (< c-xix)
- (4'c) k'ènaxgèq' he begins to be stingy
- (4'e) gàcxin after it had fallen
- (4'f) yègògàcxín it will fall

#### NEGATIVE FORMS.

- (an) \*Lēl has at uxwa' (Lél hàs 'àt' 'òx<sup>u</sup>á) not they it ate (they did not eat it) 312.5
  Lél 'vs¾á it has no mouth
- (bn) \*lel  $w\bar{u}'$ na ( $\iota$ ėl wėnė) she is not dead 372.4 \* $\iota$ el wutė'x ( $\iota$ ėl wėt'ėx) he did not sleep 314.4
- (cn) Lit yàvnaq'bx" he is not travelling along by canoe
- (dn)  $ly agy q^u \dot{u} \dot{x}^u$  when he was not travelling by canoe  $lg v \dot{u} \dot{x}^u$  when he was not sick
- (en) łq'ùgàst'i when he was born
- (fn)  $L\dot{\epsilon}t$  gùgàq' $\dot{u}\dot{x}^u$  he will not travel by canoe

### § 17. The Pronoun, Introductory.

The third-person forms discussed in the last section are preceded by the incorporated subjective pronoun. In forms of the verb that have no pronominal subject they may be preceded directly by the object. The pronouns and the modal elements undergo certain phonetic changes due to contact phenomena and to contractions. In order to treat these forms, it is necessary to discuss first the forms of the personal pronoun. Since these are closely associated with the possessive pronouns, both classes will be treated in the following sections.

There are two distinct series of personal pronouns, the subjective and the objective,—which show their distinctive character most clearly in the first person plural. Related to

<sup>&</sup>lt;sup>1</sup> Swanton, p. 170.

the objective pronouns are the independent and the possessive pronouns. In the series of third persons the relations to the primary and secondary subjects of the discourse are carefully distinguished, and a number of forms designating indefinite persons appear, all of which leads to an exceedingly complex series of third-person forms. In the following sections I shall treat only the simple forms of these pronouns. Their contractions with the temporal elements will be discussed in §§ 25 and 26.

#### § 18. Pronouns of the First and Second Persons.

The four series of pronouns of the first and second persons are as follows:—

	Subjective	Objective.	Possessive.	Independent
1st person singular	χà	xàt`	'ax	xàt`
	t'υ	hà	hà	'ùhán
2d person singular	'ì	'ì	'ì	wàé
	yì	yì	yì	yìbán

I shall give here only a few examples of the simple forms of the pronoun.

## Subjective pronouns:

xàá I am sitting 'àá thou art sitting

t'uq'in we are sitting yiq'in ye are sitting

xàhàn I stand 'ìhàn thou standest t'unaq' we stand yinaq' ye stand

#### Objective pronouns:

xàt' gùgàgwát he will strike me 'à gùgàgwát he will strike thee bà gùgàgwát he will strike us yì gùgàgwát he will strike you

xàt yanúk<sup>u</sup>' I am sick 'à yanúk<sup>u</sup>' thou art sick bà yanúk<sup>u</sup>' we are sick yì gùgàgwát he will strike you

yì yanúk<sup>u</sup>' ye are sick

Note.—Many verbs that in English take subjective pronouns take objective pronouns in Tlingit (see § 47, p. 122).

#### Possessive pronouns:

'àxyitk' my little son 'ìcá thy head 'àxhinx my elder brother 'ìkák' your uncles 'àxtcálì my cache '\*hala'-has our mothers 'yìwutsā'gayı your poles 378.3 372.3 \*hakā'k-has our uncles 372.2 \*yī'waqhī'nı (yìwàqhinì) your tears (= eye-water) 372.6

With post-positions nominalized by the stem i, the first person is  $x\dot{a}$  in place of ' $\dot{a}x\dot{i}$  (see § 41, p. 93).

## Independent pronouns:

'a'n q'áwù xàt' I am chief

\*xat qoganā' I shall die 394.4

\*xātc xatī'n (xàtc xàt'în) I see 399.4

\*wae'tc agı acuka'yiliya'x do you think you made it? 410.4

\*tċa wae'tc dē'yasaha' you yourself pick them up! 252.7

\*tēl uhā'n ā'ya atutē'x it is not we who are dancing 385.9

## § 19. Pronouns of the Third Person.

The pronouns of the third person present peculiar difficulties, which are in part due to the lack of clearness in distinction between active and passive forms of the verb; in part to the differences in the treatment of reflexive, indefinite, and other forms. The subjective, objective, possessive, and independent series include the following forms:—

-				1
3d Person.	Subjective.	Objective.	Possessive.	Independent.
Definite		٠,۵ ٠,۵,٠	'à, 'àc, dù	hu
Indefinite	'à, dù	'à, q'v	α, αε, αι q'à	——————————————————————————————————————
Plural, definite	has	has	has	has

The functions of these forms, so far as I have been able to determine them from the material at my disposal, will be treated in the following sections.

- § 20. Subjective Pronouns of the Third Person.
- 1. Definite pronoun. The third person definite subject is not expressed by a pronominal form.

xà hán I stand	hán he stands
xà gáx l cry	gáx he cries
xà 'á I sit	'á he sits
'àt' xàcî I sing	'àt ci he sings

<sup>\*</sup>at xā'nutc ('àt xánùtc) he would eat habitually ('at' something; xá to eat; -nutc habitually) 369.8

In transitive verbs the third person without pronoun always designates a passive.

wilisin it is hidden
làsin after it had been hidden
gùxsài he will be cooked
'ùwàdjaq' it has been killed (but 'àùwàdjaq' he killed one of them)
\*lixā'c (liha'c) it floated 254.6

<sup>\*</sup>yatı' (yàt'i) there were 321.1

<sup>\*</sup>naa'ttc (nàáttc) they always went 253.3

<sup>\*</sup>wudjixī'x (wùdjixix) she was running 254.1

```
*ūwaca' ('ùwàcá) she was married 383.3
```

2. The indefinite subject of the third person of active verbs without object is expressed by 'à.

```
'àha'n some one is standing
'àa' some one is sitting
'àq'în people are sitting
'àwàgùt' some one went 255.12

*anaā't. ('ànàát') certain ones were going 253.10

*a'xo alax**t ('axu 'alax**t) among them some starved to death 265.1

*āgata'nın ('àgatánìn) when some one rushed 305.10
```

3. The indefinite subject of the third person of transitive verbs is expressed by du.

The idiomatic use of du is that of a passive, although in many cases it corresponds to the French on, or the German man. According to what has been said before (§ 14, p. 32), it requires the use of the indefinite classifiers, excepting ya, which occurs commonly in the forms duwa, etc.

```
*du'qeicnutc some one threw it always 253.6; (*doge'tcnutc 257.8)

*ducā'x' some one wanted to marry her 259.4

*dustā'n some one showed it (to him) 380.5

*Lēl dutī'n no one could see it 263.14

*yuqā'ye dowasā'k" that man they named thus 384.20

xàt' dùwàqit' they suspect one

*yāx wuduwayē'q they pulled her aboard 254.8

*ka'oduļu' (k'àwdùļu') they had him 257.5

*caoduļuge'tc they threw it away 260.14

*has kanduļuya' they let them down 380.18 (for ka'nduliayı 382.5

read k'àndùţiâyl)

*udulcu'qnutc some one always laughed (at him) 257.9

*wudulwu'šī'n some one has asked 407.5
```

<sup>\*</sup>tātc uwadja'q (t'atc 'ùwàdjaq') by sleep he was struck (killed); i. e., he fell asleep 263.3

<sup>\*</sup>has wudzigī't (has wudzigit') they have been put 380.21; 381.2

There are a number of cases in which du occurs in transitive verbs with a definite subject. In all these cases the definite subject appears in the instrumental form. In other words, the form is analogous to our passive.

\*acdji't wuduwatī' duti'lkutc to his hand it was passed by his grandfather 374.5

\*akā'ż awe dudjā'q dulā'tc then by his mother he was struck 255.9

\*atc ayu' duwadja'q . . . yu cana' $k^u$ tc by the old man he was killed 380.12

\*ada'x kanduwahā'k" duĻā'ktc by his sister he was passed (i. e., she went ahead of him) 380.9

\*duītē'x qoyáodū'waci yū' antqenītc she was searched for by those people 253.1 (also 254.2)

Some apparent contradictions are readily explained by the fact that du is also a possessive pronoun used with nominalized verbs (see § 22).

\*ax āya'x dugudē' awe when he had gone there (after his going there)
258.4

\*at cuka'oduwagıx yū' cāwat yu xā'ttc [something] ('àt') let go the (yu) woman [obj.] (ca'wat') the (yu) warriors [subj.] (xattc) 338.15

The forms in du may take the indefinite objects 'at' something, 'à one of them, q'u some one, and the pronoun of the third person plural bàs.

'at' wùdùwàcì some one sang (something)

\*duī'n at wudū'waxūn (dùìn 'àt' wòdùwàxun) with him (dùìn) [for] something ('at') they started 303.7

\*idaka't at awe duwaa'xtc every (idàk'àt') thing ('àt') there ('awé) was heard 303.2

\*at ka'oduwadjel they moved things 307.11

\*tčuł ā'dudjaqdji' when they had not killed one of them 305.10

\*aka'oduwanāq they attacked some of them 338.8 q'ùdùwàdjàq' some one killed some one

Nouns and objective pronouns of the first and second persons also appear as objects of forms in du.

\*yēk wududzīgu't some one took out a spirit 308.2
\*wududzīti'n yu sū't they saw the horizon 314.10
\*kēndusgā'nin ān some one burnt the town 382.1
\*xat wududzīnē'x some one saved me 384.3

The verb 'a-lèx to dance contains 'a as a formal element. Probably this is an objective form, which, however, is always retained, even with the subject du.

\*atulē'x ('at'ùlèx) we dance 385.9 \*aodù'walēx ('àwdùwàle'x) some people danced 337.4

§ 21. OBJECTIVE PRONOUNS OF THE THIRD PERSON.

Four forms of the objective pronoun of the third person may be distinguished:—

- (1) 'à referring to the object, but also generally to inanimate nouns.
- (2) 'àc referring to the subject, particularly to the animate subject.
  - (3) 'à one of them.
  - (4) q'v indefinite; some one.

### (I) 'à.

In single sentences, in which subject and object have no possessive pronouns of the third person, there are only two third persons involved, and the objective pronominal form can refer to the object only. In this case the form 'à is used.

q'ùwàkàn 'àwàdjàq' he killed a deer

\*xūk alī'xanutc she always got dry wood 253.5

\*aositī'n yu cā'wattc sēq that woman saw smoke 253.11

\*tcāc hit aka' aoliya'x she made a branch-house 257.6

\*aosiwa't yu kē' tadi he reared the gull 350.8

The same forms are used when subject or object are accompanied by possessive pronouns.

\*has ā'wadjaq hasdutcā'n they killed their mother-in-law 285.7 duictc 'ak'èti 'àwàdjáq' his father killed his (another one's) dog \*duxo'x ayı's ā'waīx' she shouted to her husband 306.6

In many cases 'à indicates inanimate objects.

\*duwacka' awaka'k" her cheek (surface) she cut 265.10

\*alē'n aoliya'x he made a large one 263.10

\*ax ā'wacāt from it he took it 263.2

\*acdji'n tāx yen ā'wacat . . . yao her hand into he put a herring 299.6

If a person and an animal appear as subject and object of a sentence, 'à indicates the animal.

xúts wè q'a' 'àwsìt'in, 'ac'it' djìwdigot', 'àtc 'àwé
Grizzly this man it saw him after it went for that
Bear him, to take,
'àwadjáq'
he killed it

dilwdlgút', 'àwé xúts q'a' 'àwsìt'ìn, 'aìt' 'àtc Grizzly this man it saw it after he went for that Bear him. to take. 'àc'ùwàdia'a' it killed him

#### (2) 'àc.

In continuous discourse 'àc refers to the animate object of what precedes.

(The people missed the woman and searched for her.) \*hātc xúts qwánì 'àsīyú 'acúwaca the before-mentioned (hātc) grizzly bear (xúts) people (qwánì) were who ('asīyú) had married her ('acúwaca: ù-wà prefixes, ca to MARRY) 253.2

(A canoe with a dance-hat was floating there. "Run here into the water!") \*yu 'acyáwslq'à that (yu) her ('ac) before (ya) it said (w-si-q'a) 254.7

(He pounded copper-plates.) \*Le  $n\bar{e}l$   $y\bar{i}'ya$  aca'kanadjal then (Le) inside (nel) underneath (yiya) he put them down 258.13

(His uncle's wife threw dried fish into a hole for him.) \*ayu' ye' acia'osiga then she said this to him 262.6

(His mother said, "It is a fine salmon.") \*La yū' ac ūwasā' thus she named it 305.14

("This causes you [a boy] to be lazy.") \*ye acdā'yaqa thus she said to him 357.5

(It ran into the fire with him.) \* $l\bar{t}t'$   $t\bar{u}'d\iota$  acwu $g\bar{e}'\dot{x}$  (his uncle) threw him ('àcwògé $\dot{x}$ ) into (t'údè) a basket (lit') 270.8

(His uncle heard him. [His uncle] came there.) \*tċuł ac utē'nx acwudjuyī' ayu acī't ṣċē'watan then (tċuł) (his uncle) saw him ('àc'vt'î'nx); recognizing him ('àc'wòdjiyí) to him ('àcít') he spoke (x'e'wàt'àn) 269.10

([The woman said to the heron:] "Go home with us!") \*yū' aciaosiqa yu cā'wattc. Le ac uwaca' yu laxtc that (yu) to him ('àc) said (yàwsiq'a) that (yu) woman (ca'wattc²). Then (Le) her ('àc) married ('èwàcá) that (yu) heron (láxtc) 273.6

The use of 'àc differentiates the psychological primary subject from the secondary persons who are concerned as objects of the action of the primary subject. For this reason 'àc is used sometimes where the person referred to does not appear as grammatical object in the preceding sentences.

\*t'cule' (A being named Strength was heard [namely, by a youth].) Then hāk<sup>u</sup>de, aciaosiga. actā't uwagu't. . . . vū' "Come here!" his back at it came. . . . that to him it said. tčuLe' adjīyī't ūwagu't. . . . daxa' acwuxō'x. him it called. Then its hands to he had gone. Twice łatsī'nd€n acwuxi'ct. agā' awe That for that then strongly him it whipped. 290.3-6.

Conversely, nouns which appear as indirect objects or in other subordinate positions may be referred to by 'àc.

(They took him to the sea-lion island.) \*tćuLe'.  $d\bar{e}'x$ awe  $ac\bar{a}'$ waL $\bar{e}q$   $y\bar{u}'$   $t\bar{a}n$ . Then two (those) he caught (those) sea-lions 291.7

<sup>&</sup>lt;sup>1</sup> In Tlingit this is objective form (see § 47, p. 122.)

<sup>&</sup>lt;sup>2</sup> For the use of the subject with -tc, see p. 99.

The forms in 'a refer to the subject of the preceding discourse, or introduce a new object.

(When she had run down a mountain,) \*awuzuge'n she looked at them 254.4

(She smelled of it.) \*tčule' ā'waxox then he called her 259.8

(His uncle's wife lay in a fit.) \*yu acī't wudacī'yia dukā'k cat, Le ā'waca that [other] one (yu) [to] him ('àcīt') who had helped (wùdàcìyia) his uncle's (dùk'ák') wife (cát'); then (Le) he married that one ('a'wàcà) 265.14

(They came to him.) nèldé 'àwàxúx into the house he called them.

Examples of 'a introducing a new object are the following:—

(A man went to get fuel.) \*aosī'tī'n cāwa't he saw a woman 292.2 (A woman cannot cut a salmon.) \*tċuze' ā'waīx duxo'x then she called her husband 307.4

#### (3) 'à.

The form 'à expresses an indefinite object, and signifies ONE OF A NUMBER.

'àùwàdjáq' he killed one of them

\*tċuł ā'dudjaqdji' when they had not killed one of them 305.10

## (4) $q'\dot{v}$ .

The indefinite pronoun q'v designates some one.

\*qoyā'waqa this they said to some one 315.5 q'vxwàdjáq' I killed some one q'vwàgùt' some one is a runner \*qōwanū'k" he acted in some manner 362.4 q'vtìtsìn some one is strong (see § 47) q'vwàná some one died (see § 47) \*qonī'k some one is called 259.10 \*qōsınē'x he saved some one 383.1

<sup>\*</sup> $qowas\bar{u}'$  some one helps him (=it moves some one to his aid) 266.1

<sup>&</sup>lt;sup>1</sup> Swanton, § 15.6, p. 177.

The element q' $\vartheta$  has a much wider significance, and refers often to phenomena of nature, probably relating to an indefinite place (see also § 30, No. 10, p. 70).

q'òwàxúk" it is dry weather q'òdìzak it is wet weather q'òwàtà it is hot weather q'òsìát it is cold weather q'òdìgwás it is foggy 'ùwàxúk" it is dry (an object)
wùdìzák it is wet (an object)
'ùwàtá it is warm (an object)
wùdziát it is cold (an object)

Analogous are active verbs in which the indefiniteness of place is expressed by q'v.

q'ùxàlnúk" I feel about q'ùxàsníx I sniff about q'ù'xàl'àxs 'agá I listen for it 'àt' yàq'ùxxlìgát' I stray about \*qokī't' she picks berries 252.1

 $djix^u dinúk^u$ . I feel it 'àt' xidziníx I smell something

\*qoya'odū'waci they searched (everywhere) 253.1 \*qogo'xdıhān he will stand (somewhere) 408.3

## § 22. Possessive Pronouns of the Third Person.1

In the series of possessive pronouns, du designates possession by the subject, ' $\dot{a}c$  possession by the object, while ' $\dot{a}$  introduces a new person.

Examples of these distinctions are the following:

dùyít' 'àwàdjáq' he killed his own son (yít' son; djáq' to kill)

'àcyît' 'àwàdjaq' he killed the other one's son

dùhidì 'àwsìt'in he saw his own house (hit' house)

'àchidì 'àwsìt'in he saw the house (of the one who was the object of the preceding sentence)

'àhidì 'àwsìt'in he saw the house of another one who has not previously been mentioned.



<sup>&</sup>lt;sup>1</sup> Swanton, § 10, p. 170.

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The sentence dùic dùyis xánt' 'ùwànúk" James JAMES'S FATHER WAS ANGRY AT JAMES would be followed by the following:—

'atx 'àwé dùk'ètl 'àwàdjáq' then he (the father) killed his own dog.
'atx 'àwé 'àck'ètl 'àwàdjáq' then he (the father) killed James's dog.
'atx 'àwé' 'àk'ètl 'àwàdjáq' then he (the father) killed a third person's dog.

#### $(1) d\hat{u}$ .

(a) In simple sentences the possessive  $d\hat{u}$  expresses that the object is owned by the subject.

\*ye aya'osıqa dulā' he said to his mother 274.7
\*axewū's duca't he questioned his wife 268.9

\*tiule' duxo'x ayı's ā'waīx' then for ('àyis) her husband (dùxúx") she shouted for him 306.6 (also 307.4)

\*tcule' duca'tdjīt awaxe'tc then to his wife [his wife's hands to] (dùcàtdjit') he threw it ('àwàxe'tc) 306.11

\*aya'taotigen she looked at her knife 307.3

This use of  $d\hat{u}$  occurs frequently in passive sentences.

\*ada'x duī'ctc wusība' then by his father was he missed 311.10
dùLátc ṣʾèwàwús by his mother was he questioned [168.7¹] (also 269.13)
dùíctc dùdjít' 'ùwàt'i dùlit'àyl by his (own) father to his (own) hand
he was given his (own) knife

\*duca'ttc ye ya'osiqa by his wife he was told 294.4 (also 300.5)
\*duwā'qde yagacī'tc (to) her eyes (she) was pointed at 292.10

(b) In simple sentences the possessive  $d\hat{u}$  expresses that the subject is owned by the object.

\*ye yawaqá duī'c thus said his father (to him) 302.12
Lèdàhín dùlá làx dùt'ùwi slgú dùyitkik'áx once (lèdàdén) his mother
(dùlá) very (làx) her mind (dùt'ùwi) was happy (slgú) her son
(dùyit') on account of ([i|k'áx) [169.1]

dùk'ák' hàs q'uà 'àwé tcà 'àc'ùwàq'it' his uncles (dùk'ák') they (hàs) however (q'uà) [that] ('àwé) then (tcà) suspected him ('àc'ùwàq'it') [169.2<sup>1</sup>]

<sup>1</sup> Reference to text at end of this paper.

- (c) The possessive  $d\hat{u}$  refers to the grammatical subject of the preceding sentence or of the principal clause.
  - (A chief lived.) \* $dus\bar{\imath}'$   $qok\bar{\imath}'f$  akucta'n his daughter  $(dus\hat{\imath})$  to pick berries (q'vki'f) was accustomed 252.1
  - (At night he ran there.) \*doxō'nxitc Lēl wu'sko his friends did not know it 290.9
  - (He went to see his trap.) \*dugātā' yı ιēl gâwe (=gù 'àwé) saqō' sti his trap was nowhere 330.2
  - (A shaman was named Wolf-Weasel.) \*naśgaducū' yate' dua't lū'te eight were his things, tongues 339.9
  - \*Let ye awusku' duyī't satīyi' not (Lét) this (ye) he knew it ('àwòsk'ú) that it was [his being] (sàt'ìyí) his son (dùyít') 306.8
- (d) The possessive  $d\hat{u}$  is used not only for the grammatical, but also for the psychological, subject of the discourse, particularly when only one person or one group of persons is referred to.
  - \*Lēl  $w\bar{u}'na$ .\frac{1}{2} duā't-hastc gōc kat i'sā She is not dead (being dead is not [to] her). By her aunts she is held in the lap 372.4
  - (A boy has been turned into a salmon. His mother calls her husband, and says, "A fine salmon is floating here.") \*kē'xa ā'wacāt duī'ctc a hook was taken by his father 306.7
- (e) When in a simple sentence two third-person possessive pronouns occur which refer to different persons, and the one noun has the pronoun  $d\hat{u}$  or 'à, the second noun takes 'àc, unless it belongs to the subject itself. In passive sentences the agent is treated in the same manner.
  - \*ada'x acdjī't wuduwatī' dutī'lk"tc then to his (Raven's) hands it was given by (Raven's) grandfather 374.5
  - Lé 'àcádè yànàcínì 'ìn 'àwé 'acxeth'át' then (Lé) its head (to) ('àcádè) she was touching (yànàcínì) with ('ìn) [that] ('àwé) her chest ('acxet') [surface] (k'a) [169.6²]

\*qo'a duī'c awe' ye acī't ta'oditan but (q'và) his father (dùíc) [that] ('àwé) thus (yé) [in] his [son's] behalf ['acít'] did 261.1

<sup>&</sup>lt;sup>1</sup> The English subject of the verb to BE DEAD is object in Tlingit (see § 47).

<sup>&</sup>lt;sup>2</sup> Reference to text at end of this paper.

Nevertheless, in cases in which the words themselves imply clearly the possessive relations, both nouns may appear with  $d\hat{u}$ :—

tica 'àn 'àwé dù Láte q'và Lél 'àwlxàtex dù yìth nevertheless (ticà 'àn) [that] ('awé) by his mother (du Láte) however (q'và) not (Lél) was given up ('àwlxátex) her son (dù yîth) [168.11]

#### (2) ' $\dot{\alpha}c$ .

(a) The possessive 'àc expresses that the object is not owned by the subject, but by a person previously mentioned as subject.

(Peter had done it.) 'àc'ic yé 'àyàwsìq'à another person told (Peter's) father

\*qo'a duī'c awe' ye acī't ta'odıtan but his father did thus for him 261.1 (see under 1 [e] p. 53)

\* $we x\bar{u}'n q\bar{a}' ayu acxa'nt uwagu't$  that  $(w\epsilon')$  north wind (xun) man (q'a) [that]  $(\dot{a}y\dot{u})$  to his proximity  $(\dot{a}cxant)$  went  $(\dot{u}w\dot{a}g\dot{u}t)$  364.13.

\*tčule' actā't uwagu't then (tčulé) to his [the other one's] back ('àctàt') he went ('ùwàgút') 290.3

(b) The possessive 'àc is also used, even when referring to the subject of simple sentences, when du might refer to the preceding subject.

(He took the people's eyes.) \*wutśā'ga acdjī' hu yu cāwa't the (aforementioned) woman had a cane (a cane [wùtśágà] to her hands ['àcdjí] was that [yu] woman [càwát']) 292.9

## (3) 'à.

(a) The possessive 'à is used most frequently to express possession by animals or inanimate objects.

\*danē't ayıde' ye wududzı'ne grease-boxes (danē't) its inside into ('àyidè)
thus (yé) were put 255.4
\*'àt'ùnàx from its inner side 256.4

<sup>1</sup> Reference to text at end of this paper.

\*ayexaka'wu its thwarts (a canoe's) 258.7, 8

\*axa'wult to its door 260.9

\*axō'x yaolıcu' in their midst (of snipes) they appear 393.7

(b) The possessive 'à is used to express possession by the preceding object.

James yê 'àyàwsìq'à dùltt'àyi 'àdjìde 'ak"gùt'i he said to James that he would give him (to his hands) his own knife

James yé 'àyàwsìq'à 'alit'àyi 'àdjìde 'ak<sup>u</sup>gòt'î he said to James that he would give him his (James's) knife

("Some one might think I was fooling with her,") \*axánde yāgāgū't when he went to her proximity 366.3

#### (4) q'à.

It is difficult to find examples for the indefinite pronoun  $q^*\dot{a}$ , since it differs only in pitch from  $q^*\dot{a}$  MAN, and the two forms are not clearly distinguished. I have recorded—

g'àcά some one's head

q'ácά a human head

 $q'\grave{a}\dot{x}\acute{a}d\grave{a}\ y\grave{u}dj\grave{k}'\grave{v}l'\acute{a}tg\grave{\iota}\ servant = some\ one's\ (q'\grave{a})\ mouth\ (\dot{x}\grave{a})\ around\ (d\grave{a})\ continually\ (y\grave{u})\ with\ hand\ (dj\iota)\ arranges\ (k'\grave{v}l'\acute{a}tk')$ 

## § 23. INDEPENDENT PRONOUNS OF THE THIRD PERSON.

The definite independent pronoun of the third person is bu.

\*bu tsu him also 201.3

\*hutc awe'; aosiwa't yu kē'tadi it was by her; she reared the sea-gull 350.8

\*Lax wâ'sa awugā'x duqē'lk' very (Lax) [how] (wásà) he was pitied ('àwògáx) his nephew (dùqélk') by him 269.11

## § 24. THE THIRD PERSON PLURAL.

Wherever the third person plural, referring to human beings, is expressed, the form bas is added to the pronominal forms previously discussed.

<sup>1</sup> Instead of duk'élk.

If plurality is not considered as relevant, or if it is expressed in some other manner (as by the plural suffix  $-\dot{x}$ , or by plural stems), the singular forms may be used.

\*duī'c guxxu'tc awe yasahē'x by her father's slaves they were picked up 252.5

\*dāa uwaa't they went up ('at' to go, pl.) 256.1

\*venge' awe when they were seated 270.12 (g't to sit, pl.)

\*kıksa'dı got cü'waxix the Kıksa'dı were lost 309.7

\*cā yo'a gāx sati' the women, however, cried 309.7 \*tčıldaka't¹ yū' āntqenı yē xayaqa' all those town people said thus 370.9

The third person plural of the subjective personal pronoun is expressed by has, which precedes the whole verbal forms.

\*gonave' has uwago'x they started off by canoe 351.5

\*has gowaci' we sa'k they searched for olachen 351.6

\*wū'ven has aolidja'q they killed much game 353.9

\*kel tin has wua't they went with dogs 353.9

\*has aositi'n they saw it 360.4

\*axe'x has at te'xnutc to his mouth ('àxéx) they (hàs) something ('at') always gave to eat 369.7

As objective form of the personal pronoun, bas has the same position:

\*gox bas kāwaga' he sent them back 354.6

\*yàk" k'à hàs 'ùwàxí they (hàs) staid ('ùwaxí) on (k'a) the canoe  $(y \partial k^{u})$  (the verb xi takes the objective form of the pronoun)

In the possessive pronoun, has precedes the pronominal form:-

<sup>\*</sup>basdukā'nı their brother-in-law 353.11

<sup>\*</sup>basduxō'nı their friend 369.6

<sup>\*</sup>basdutū'wu their minds 370.1

<sup>\*</sup>hasduyē'l śāxu their raven hat 381.2

<sup>1</sup> Instead of djuldakat'.

With terms of relationship, has is used as a suffix to indicate plurality:—

\*hakā'k-has our uncles 372.2 (also 376.2)

\*axlī'lk-has my grandfathers 372.1, 3

\*duā't-has her aunts 372.4

\*ikā'k-has your uncles 376.4

It occurs also with family names:-

\*Cā'dadūx-has the members of the family Cā'dadūx 350.5

We find also

\*dūcū'nax-has plenty 360.10

bas occurs also as an independent personal pronoun:

\*hastc awē'; has awu'liyax we Cahi't it was by them; they built Mountain house 350.5

# § 25. The Incorporated Personal Pronouns.

# 1. Subjective Forms.

The third-person forms mentioned in § 16 are modified by contraction with the incorporated pronouns treated in §§ 17-21.

These contractions occur particularly in the yà-series. I give here the contracted forms of the subjective pronouns in tabular form.

CLASSIFIER yà

	a'	b'	а	b	с	d	е	<i>f</i>	de	ee
ıst person singular .	ҳà	хша̀	хà	χù	nàxà	k'àxà	q'à	k'υq <sup>u</sup> α	k'àq'à	q'àq'à
2d person singular.	'ìyà	'ìyà	'ì	yì	nì	gì	gì	gàgì	gàgì	gagı
3d person singular.	ya	'ùwà		wù	па	ga	gà	gùgà	gàgà	gaga
singular indefinite 3d person	?	<b>P</b> -1	'à	?	?	٠.	P	?	?	?
singular indefinite		wòdùwà	dù	wòdù	nàdù	?	?	?	?	?
ist person plural	1	wùt'ùwà	wùt'ù	wìt`ù	nàt'ù	k'àt'ù	q'àt'ù	k'àxt'ù	?	q`axt'ù
2d person plural	1	yìyà	yìy	yìy	nayì	gayı	gàyı	gàxyl	?	?

It will be seen that in the forms d and e, and their derivatives f, de, and ee, the first person singular and plural change the sonants g and g to the voiceless k' and q'.

Besides these changes, we find in (a'), (b'), and (b) a number of contractions and assimilations.

# In (a'):

ıst person	xà from xà-yà
3d " indefinite	dùwà " dù-yà
ıst " plural	t'ùwà " t'ù-yà
2d " "	yìy " yi-ya

```
In (b'):
                                    from xà-wù-yà
   1st person
                                      " 'ὶ-του-yà
  2d
                             'iyà
                                      " wù-yà
  3d
            . . . . . . . . . 'ùwà
           indefinite . . . . . widùwà
                                    " wù-dù-wù-yà
  3d
                                     " wù-t'ù-wù-yà
  ıst "
           plural . . . . . . wùt'ùwa
  2d
                                      " yìy-wù-yà
                  . . . . . . yìya
In (b):
  from wù-xà
                                    " wù-yì
           indefinite . . . . . widù
                                    " wù-dù-wù
  3d
                                      " wù-t'ù-wù
           plural . . . . . wùt'ù
  Ist
  2d
                                      " wù-yly
                  \dots \dots yiy
```

Since only the two forms a' and b' contain a classifier, it follows that all the remaining forms for the classifiers in  $\ell$ , s, and c are obtained by adding the elements  $\ell a$ , sa, ca;  $\ell'$ , s', c'; to the forms here given. For a' and b' the following forms are found:—

1st person singular       xàlì       xòlì         2d       "       ili       yìlı         3d       "       tì       wòlì         3d       "       indefinite       'àlì       ?         3d       "       "       dùlì       wòdùlì         1st person plural       t'òlì       wòt'òlì         2d       "       yllì       'lyìylì			a'	<b>b</b> '
3d       "       "       will         3d       "       indefinite       'àll       ?         3d       "       "       dùli       widùli'         1st person plural       t'ill       wit'ill		그는 그들이 가는 것이 되었다. 그 가는 그는 그 사람들이 가는 사람들이 가득하는 것이 되었다.		
3d       " indefinite				
3d " " "	3d "		łì	wili
ıst person plural	3d "	" indefinite	'àlì	P
	3d "		dùlì	widùli
	ist person p	lural	t`ùłì	wùt'ùłì
			yìłì	'lyìylì

The negative forms have a special prefix  $\vartheta$  which enters into combination with the pronominal forms. The forms with the classifier  $y\grave{a}$  (which disappears for the indefinite negative forms, see p. 27) are as follows:—

	a	b	c	d	e	f
1st person singular	χυ 'i 'u ? ? t'ù yì	xù 'ìwù wù ? ? wut'ù yìy	'unxa nì 'ùna ? ? nat'ù nayì	k'àxù gì gù ? ? k'àt'ù gìy		k'vq"a gàgì gvga ? ? k'àxt'ù gaxyì

The contractions and assimilations are in this case probably the following:—

```
In (a):
  from xa-v
                                 " ì-υ
                                    " t'ù-ù
  ıst
           plural . . . . . t'ù
  2d
                                    " vi-ù
In (b):
  ıst person singular . . . . . 🗴 🗴 ນໍ
                                from wù-xà-ù
                 . . . . . 'ìwù
                                    " พบ-vi-บ
  ıst
          plural . . . . . wit'ù
                                    " wù-t'ù-wù-ù
  2d
                 \dots yiy
                                      でひーソレソーひ
```

In the other forms similar contractions may be observed. In the third person and first person the  $\vartheta$  prevails over the  $\grave{a}$ .

#### 2. Objective Forms.

The irregularities of the objective forms are not quite so numerous. In the affirmative ya-series (b'), we find, instead of 'lwù HE—THEE, 'lwà; instead of 'alwa HE—IT, 'awa. However, 'alwa HE—ONE OF THEM remains unchanged.

The indefinite object q'u, when immediately followed by the 'i or yi of the second person, is contracted with them.

 $q'iydz\iota t'i < q'i-i-dzi-t'i$  thou art born (=to something you have come to be)  $q'iyiydz\iota t'i < q'i-yi(y)-dji-t'i$  ye are born

# § 26. Treatment of the Vowels of the Pronominal and Temporal Prefixes.

Whenever the pronominal and modal prefixes (p. 36) are preceded by other prefixes, their vowels tend to disappear. This tendency may be observed in the double modal elements (f), (de), (ee), in which the vowel of the modal form disappears before the vocalic forms of the classifiers.

It may be laid down as a general rule, that the modal and pronominal elements preceding a consonantic classifier retain their vowels. Thus we have in the future gix from gigà in all cases where it is followed by a classifier which has a vowel.

This rule extends over many prefixes preceding the modal and personal elements, and may be formulated as follows: When a prefix ending in a vowel precedes the pronominal subject and the modal element, the pronoun which stands between the modal element and the classifier loses its vowel, if the classifier is vocalic. In this case the modal element retains its vowel. If the classifier is consonantic, the pronoun e tains its vowel, while the modal element loses it.

yànxàlgwe'n I am wiping along (yàn motion; xà Ι; gwe'n to wipe; *l* consonantic classifier) yànàxlàgwe'n I am wiping it (yàn motion; xà I; là vocalic classifier) k'àxàcxít' I am drawing (k'à on surface; xà I; c consonantic classifier: xit' to draw)

k'àxcàxît' I draw it (cà vocalic classifier) duit' 'àxàlgi'n when I looked at him duit' 'axulıgı'n I looked at him

In the negative a shifting of the vowel v occurs in some forms.

l'unxaq'ux" when I did not go by canoe Le'l yànxòq'bxu I was not going along by canoe

The definite forms of the verbs with the prefix ya are treated differently from all others, because they have no classifier, except in the forms (a') and (b'). In all the forms without classifier the pronoun retains its vowel, while the preceding modal prefix loses it. In other words, they follow the rule of the consonantic classifiers.

(0)

				With Prefix			
		Without Prefix.	Without Classifier or with Consonantic Classifier.		With Vocalic		
					Affirmative.	Negative.	Classifici.
ıst p	ersor	singula	r	nàxà	nxà	nxù	nax
2d	ц	"		nì	nì	nì	nì
3d	и	u		nà	nà	'ùnà	n
ıst	"	plural		nàt'ù	nt'ù	nt' $v$	nt'v
2d	u	"		nàyì	nayì(?) niy(?)	nayì	niy

(*d*)

		With Prefix.					
	Without Prefix.	Without Cl with Cons Classi	sonantic	With Vocalic Classifier.			
		Affirmative.	Negative.	Affirmative.	Negative.		
1st person singular . 2d " "	k'àxà gì ga k'at'ù gàyì	kxa gî gà kt'ù gàyì	?	k'àx gì k' kt'ù ?	gvx <sup>u</sup> (?) gì k <sup>u</sup> kt'v giy(?)		

(e)

			With Prefix.		
	Without Prefix.	Without Classifier or with Consonantic Classifier.		With Vocalic	
		Affirmative.	Negative.	Glassifier.	
1st person singular	qʻà gì gà qʻàtʻù gàyì	q`à gì gà xt`ù xyì	?	q'à gì x q'àt'ù(?) gìyì	

(f)

		With Prefix.			
	Without Prefix.	Without Classifier or with Consonantic Classifier.		With Vocalic	
		Affirmative.	Negative.	Classifier.	
1st person singular          2d       " "         3d       " "         1st       " plural         2d       " "	k'uq"a gàgı gùgà k'àxt'ù- gàxyì	k <sup>u</sup> qwa k <sup>u</sup> gì k <sup>u</sup> gwà k`axt`v gàxyì	?	kʻqwa k"gì gux" k'àxi'ù gàxyì	

(de)

	Without Prefix.	With Prefix.			
		Without Clas Consonantio	With Vocalic		
		Affirmative.	Negative.	Classifier.	
1st person singular	k'aq'a	kqʻà		?	
2d " "	gàgì	?		?	
3d " "	gaga	k'gà	?	gax	
ıst " plural	?	k'àxt'ù		7	
2d " "	?	?		?	

In the case of consonantic prefixes, the vowel following the first modal or pronominal element is always retained.

yàcnàdàgwáł he begins to strike himself

#### § 27. REFLEXIVE AND RECIPROCAL FORMS.

#### 1. The Reflexive Object c.

The reflexive is expressed by the prefix c, which precedes the modal and pronominal forms, and requires the indefinite forms of the classifiers.

	I strike myself.	l shall strike myself.	I begin to strike myself.
1st person singular . 2d " "	cxìdìgwáł	ck'ùqàdàgwáł	yàcnàxdàgwáł
	cìyìdìgwáł	cgàgìdàgwáł	yàcnìdàgwáł
	cwìdìgwáł	cgùx"dàgwáł	yàcnàdàgwáł
	cwìt'ìdìgwáł	ck'àxt'ùdàgwáł	yàcnàt`ògwáł
	cìyìdìgwáł	cgàxyìgwáł	yàcnàyìgwáł

#### Other examples are,—

cwidàgwàlin he has struck himself
cxididjaq' I killed myself
cxilits'in I make a strong effort (= make myself strong)
cxiligé I make myself famous (gè great)
cxiliwát' I cause myself to grow
cwidzinúk'' he makes himself sick
yécnàsnéx he is saving himself
cxidjigèq' I act like a stingy person (make myself stingy)
ve'cgàsnéx after he had saved himself

## 2. Reciprocal Forms in witc.

The objective form EACH OTHER OF ONE ANOTHER is expressed by the independent word witc, which precedes the verb. It requires also the indefinite classifiers.

wùtc hàs wùdzư'ìn they saw each other yé wùtc hàs nàst'ìn they were seeing each other wùtc has wùdlìn they slaughtered each other wùtc has yàwdlùs they washed each other's face When the object of the verb is a noun, the adjectival form wic is used.

wùckìkyán brothers among themselves
wùct'ùwi has 'àdzigú they make their (mutual) hearts happy
wùct'ùwi has 'atts'in they encourage their (mutual) hearts
wùct'ùwi t'ùdzigi we make each other ('s heart) happy
wùct'in has 'àdàxá they paddle (in) their mutual company (see p. 102)

## 3. The Indirect Reflexive gà.

The indirect object for one's self is expressed by the prefix  $g\grave{a}$ , which also takes the indefinite classifiers. I have found the following forms:—

	(a')	(b')	(a)	(b)	(e)	(f)
1st person singular . 2d " "	gux <sup>u</sup> gì 'àgàw k'awt'u gàwt'ù gayì	gàx <sup>u</sup> gài gaw gàwt'ù (?) gàyì	gàxà (?)	gàxù gàyì 'agàwù k'àwt'ù gàwt'ù gàyìyì	(?) 'akga (?)	gàk <sup>u</sup> q <sup>u</sup> à gak <sup>u</sup> gì 'àgàk <sup>u</sup> gà (?) gàk'àxt'ù gàgàxyì(?)

gừx<sup>u</sup> tìsin I hid it for myself (a')
gìtisin you hid it for yourself (a')
gàxulsìnin I had hidden it for myself (b)
'at' gàx<sup>u</sup>dzú I cook something for myself (b')
gàq'àlsìn let me hide it for myself (e)
'àt' gàk<sup>u</sup>q<sup>u</sup>às'ì I shall cook it for myself (f)

## § 28. The Prefix k'ù.

Intransitive verbs are transformed into adjectives by the prefix k'ù.

\*an kulaya't ('àn k'ùlàyát) a long town 252.1

t'àt'u'k" k'ùwát a long cave (from k'ù-yát by assimilation of y; see § 8,
p. 16)

t'àt'ùk" k'ùlìxélcan a dangerous cave

The use of this prefix is not free.

#### § 29. THE PREFIX k'à.

Before the modal prefixes, but following the reflexive, we find in many verbs a prefix k'à or k', which is probably by origin related to the noun k'à surface, but which is used in a purely formal manner with many verbs. Before a vocalic combined modal and pronominal prefix, k'à loses its vowel.

I. k'à combined with the classifier yà indicates objects shaped like a ball.

k'àyàyát a ball-shaped object is elongated 'àk'àwàt'ì he carries a ball wáq' k'àyàgé a loop is large (waq' eye) Lél waq' k'àk'ùdàgèx balls which are not large Lél waq' k'àk'ugé a ball is not large k'àk'ùká (a) small (ball) k'àk'dlká small (balls) yàk'ànalsús round ball moves yàk'ànalt'ít' ball moves

2.  $k'\dot{a}-y\dot{a}$ - preceded by the prefix  $dj\iota$ - expresses the form of a hoop.

djik'àyàwús a hoop is strong yàdjik'ànàlt'it' a hoop drifts

3. k'à- expresses the idea on the surface, on.

k'àyàá to be on (a child carried on the back) 366.2; to have on clothing 346.1; to grow 338.1 k'àtòát' let us go on (the ground)! 392.5 k'àndùliyá it was lowered (to the ground) 382.5 k'awliyas he stepped on 252.3

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k'awdiha' it floated 263.13 k'àyàhàn a person stands on the ground

4. k'à- appears as a purely formal element.

k'àvàek" to whistle k'àllic to string up k'àlivite to fly 399.6 k'àyàyùk'' to shake 283.4 k'àyàwa'l to break 258.8; 351.12 k'àyàhàt' to drive salmon k'àvàdex ashamed 260.12 k'àlicágx to hunt fur-seal k'àyàcu to drink inebriating drinks 400.9 cukadja' to advise \*ak'a'waga he sent 264.7 \*ak'a'wanik she told the truth 253.13

For other verbs with  $k'\dot{a}$ - see the vocabulary, pp. 130 et seq.

## § 30. INCORPORATED NOUNS.

A number of nouns are incorporated in the verbal complex. These are particularly nouns denoting parts of the body, locations, and a few others. The meaning of these nominal elements is sometimes instrumental, sometimes apparently objective or locative. It seems most likely, therefore, that they are rather indefinite adverbial elements, the meaning of which depends upon the character of the verb to which they are attached. In many cases their use is purely formal, as in yàwsláw HE STRAPPED IT ON (yà FACE); càk'àwigúk' TO SHAKE (ca HEAD, TOP); cutàwdiák' HE BUILDS A FIRE (cu FRONT, END).

The incorporated nouns precede the pronominal subject, and follow the pronominal object:-

hà vàwliúx it blew us away (hà us; yà face) wùtc hàs xàdiaxtc they can hear each other (xà mouth) I. ¾a¹ MOUTH ('ax¾á my mouth; 'ax¾édè towards my mouth).
yàn¾áxdd'án I finish talking (yàn- finished; ¾a- mouth; x- I; t'an to move)
'al' ¾àx⁴dìsá I blow (with mouth) at something
yé ¾àyàq'á this (with mouth) he said
¾åd'àx to chew (¾a³ jaw)
'a¾àt'ì to imitate (with mouth)
½èyàwús you questioned him

xèyàwúś you questioned him
cɨxàdàśèq he smokes (self-mouth-smoke)
xàt ɨxàyàáxtc he always hears me talking
xaxLıgù I wiped my mouth (xòllgù ya ɨà I wipe this mouth)

2. t'u1 MIND ('axt'uwv my mind; t'unax through inside).

yùt'ùxàt'ànk' I am thinking (yu- in progress; t'u- mind; xa- I; t'an to move; -k' can)
'at'ùt'ì to imitate by motions

3. ya FACE ('axyá my face).

yàn hàs yakdùcxitni when they finish painting their faces (yanfinished; hàs they; ya- face; k'a- surface; du some one; xt'
to paint; -ni subordinating suffix)
yàk'àwdìbúz his face is wrinkled
yàxsláw I strapped it on
yàyànxal'àq I am overcoming it
yàwdzià he looked (=moved face)
\*hayā'wawoq he prevents us 286.3 (wùq" to move; to flow)

4. cà HEAD.

yút' 'acàwàgíx' he threw his head away towards her yùcàdưéx'k' he struck her with a hammer several times càxwàdzú I hit his head
'àx càxsıáx" I hung it there (at top edge [=head]) cak'awugùgún it makes it shake

5. dji² HAND ('axdjit' to my hand).

djìx<sup>u</sup>dınúk<sup>u</sup> I feel it djìwàhà it has been sent; it has gone

<sup>&</sup>lt;sup>1</sup> Swanton, §14, p. 173.

<sup>&</sup>lt;sup>2</sup> Swanton, § 17, p. 178. Erroneously interpreted as meaning QUICKLY.

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q'út' djìwàhá she brought forth; it came on its own accord (q'u-something; -t' to; há to move)
xát' djìwàhá it comes into my possession
yudjik'ùl'àth' he manipulates
yudjixàt'ành' I guide him
xa djìwdigút' war is made against (they went with hands to war)
yédjìxànè I am working

#### 6. $\mathfrak{k}\mathfrak{i}^1$ NOSE ( $\mathfrak{k}\mathfrak{i}$ nose).

lùtcex dirty-nosed (see p. 112)

## 7. cũ² FRONT (cùk'á ahead of me; 'axcú in front of me).

q'idàx cùwaxìx all died (q'i- something; dax from; cu front, end; xix to run, to move)
q'idàx 'at' cùxlixix I killed them all
'axude yaq'á cùnagit' he went ahead of several among them ('a it; xo among; -dε towards; q'á some; cu front; gut' to go)
cùk'àwàdjā he informed him (he advised him of what was on surface in front of him)
yàncùdjìxin it came to an end; the end (of a plank) fell down

cuk'alxix he uses words in song  $culax^ud\iota ak'$  I build a fire for myself (i. e., in front of me)

## 8. qe daylight.

yàqe nàén daylight is coming dèqe kgwàá it will be daylight

#### 9. xe DUSK.

yàxe'nàát' it is getting dusk dèxe'k'gwaát' it will be dusk

## 10. q'u SPACE (see p. 51).

'ax q'iligé a large space q'ildırák it is wet (weather, soil) dèq'ik'awdjigit' it is dark

<sup>&</sup>lt;sup>1</sup> Swanton, § 14, p. 173.

<sup>&</sup>lt;sup>2</sup> Swanton, § 15, p. 174.

#### II. ca SONG.

yàcak'anacin he sings a song while walking k'ècàkxàci when I sang a song

#### § 31. ADVERBIAL PREFIXES.

I am not able to distinguish definitely between adverbial prefixes and locative nouns (§ 42, p. 103). Both classes are so much alike in form, that more material will be needed for their final interpretation. The present classification must therefore be considered as tentative. Following are the most important adverbial prefixes:—

yà along k'è up ye down yu in progress

The locative nouns appear often without post-positions, preceding the verb in the same manner as the adverbial prefixes. In all these cases the forms of the locative nouns are strictly analogous to those of the adverbial prefixes. This is the case particularly with the following locative nouns:—

yàx aboard yè out of canoe yeq' to the beach yux outside of house nèl inside of house dàk' seaward cu end

The position of these elements is always initial, preceding all pronominal forms:—

k'èxat' 'ònàyén it begins to resemble me yà xat' yànalsík' it is detaining me (yà along; xat' me; yà face) yèxatguguaíx he will invite me k'ewùtchasnal'úx they blow at each other

The incorporated nouns, on the other hand, follow the pronominal object (see § 30).

'atṣˈewat'án he spoke to him ṣàt' yàlàsik' after it had detained me 72 UNIVERSITY MUSEUM—ANTHROPOLOGICAL PUBLICATIONS, VOL. VIII

Following are examples of locative adverbs:-

1. yà ALONG. This prefix is used to express progression. It also occurs in inchoatives.

yànxaq'ix I travel along by canoe
yànalgèn it increases in size
yànàsxix (a bag) is moving along
yànxaxit I am sweeping
'ax yànas'áx noise is moving along
yà'nayát space is getting larger
yàxànàxudat'án I begin to talk
yàq'inxàén I begin to dwell
yàxànxàwús I begin to question him (also k'èxànxàwús')
yàgagút' when he was walking along
yàgayáttc when it begins to be long
yàagadjáq when I begin to kill him

#### 2. k'è UP.

k'èx<sup>u</sup>djìkan I jumped up
k'èx<sup>u</sup>sìgóq' I thrust it upward
k'ènàlbác it is rising, it drifts northward (compare dàq' nalbác it
drifts to shore)
k'èyànxàs'én I begin to raise my face
k'èlašis when it rose (smoke, etc.); I sailed upstream
k'èlgùt' when you were coming up
k'èdàbántc every time he rises
k'èk'ànàén it is growing up
k'èk'àkgwàá it will grow up
k'èùdzìgit' he awoke (=fell up)

The prefix k'e appears in a purely formal way in the future and progressive forms of many verbs. As a rule, those verbs that have k'e in the future have the same prefix in the progressive.

 $k'\grave{e}\grave{a}k^uq'\grave{a}sk'\acute{a}$  I shall be lazy

k'èyàànxàsk'én I begin to be lazy

k'ègùxcàgèg' I shall be stingy

k'ènàcgèq' he begins to be stingy

k'èxàt'gòquahén he will claim me

k'èk'èk<sup>u</sup>q<sup>u</sup>àcàt'án I shall be in the habit k'èk'òq<sup>u</sup>àgíx I shall throw them k'èxàt' guganúk<sup>u</sup>' I shall be sick

k'èk'ùq"àxitc I shall throw (a board)

k'èku'q'ácàkàn I shall hate him k'èku'qwàyá I shall carry it on back

k'ènàltca'n it begins to have a bad odor k'ènàxsàxán I begin to love dek'ènxàq'ìt' I begin to suspect him k'èxat' 'ùnàyén it begins to resemble me

k'èùwàxác it was cut out k'èdjìwàxix he was unsuccessful k'èxuzìwás I inquired

k'ècàkxàcí when I sang a song (cà song) k'èxwàxitc I threw a blanket

3. yè (before the verbal forms [b] and [e]; see p. 19), yà DOWN.

yènaát' they are coming downhill yènúktc every time he sits down yènàtáx it is sinking yèk'ànàgwáz it is rolling downhill yènàcxin it is falling (a box, etc.) yàk'àwagwáz it rolled down yàxèwàt'àn a point is lowered

Like  $k'\dot{e}$ , the prefix  $y\dot{e}$  appears in a purely formal way in the future and progressive forms of many verbs. As

k'èxàt' nàbèn he begins to claim me
yàxàt' nàbèn he will have claimed me
k'èk'ùnàxcat'àn I begin to be in the habit
k'ènxagix I am throwing them
k'èxàt' nànùku' I am getting sick
k'ènûktc he gets sick every time
k'ènxàxitc I am throwing (a board)

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a rule, those verbs that have yè in the future have the same prefix in the progressive.

yèkuquàs ànéx I shall save him

yègùxlàxún he will be thin yè $k^uq^u$ àsàt'ín I shall see it yèq' $vk^uq^u$ ast'í he will be born

yènixsanéx I begin to save him yèsgàsnéx after he had saved himself. yènaxsat'in I begin to see it yè g'ùnast'in he begins to be born

#### 4. yù IN PROGRESS.

yùdjik'ùl'átk' he is manipulating
yùx''àxat'ánk' I talk (I am performing with the mouth)
yùcàdt'éxk' he struck her with a hammer several times
yùkq''àlat'útċ I shall rub it

### 5. Locative nouns in adverbial position.

I give here a number of examples that will illustrate the adverbial use of locative nouns.

dàq' nàxsàin I am carrying it ashore yèxsànúk' when I was carrying him out of the canoe 'àdé nèl'ùwàgùi' he went in (speaker outside) yùxnaxàgúi' when I came out of the house

# § 32. SYNTACTIC USE OF TENSE FORMS.

The syntactic use of tense forms is exceedingly complex, apparently for the reason that the tense concept is closely associated with the idea of motion to or from the speaker. It is quite evident that there is a close connection between these local ideas and temporal forms, but the exact character of this relation does not appear clearly from the available material.

 $\S$  33. Syntactic Use of the Vocalic Modifications of the Verb.

I stated in § 12 that the verbal stems appear in as many as four distinctive forms. The use of these forms shows many peculiarities.

1. Most consistent is the use of raised pitch closed vowel for the future.

 $g \grave{v} g^u \grave{a} t \acute{a}$  he will sleep  $y \grave{e} k^u g^u \grave{a} s g \acute{u} t$  he will walk down  $y \grave{e} k^u q^u \grave{a} s \grave{a} t \acute{i} n$  I shall see it  $g \grave{v} q^u \grave{a} g \acute{u} t$  I shall walk

The only exceptions to this rule seem to be verbs that have a single form (p. 25).

yèkuquà sàgàn I shall burn it

2. The open vowel with raised pitch (in the fourth class of verbs combined with the suffix -n) is used for continuatives in  $n\alpha$ .

yànàx<sup>u</sup>sìnùk<sup>u</sup>' I am carrying him 'àcàk'i'x yànxàgùt' I am walking on top yènxàgùt' I am walking downhill yàndàqini while it was flying

However,

yàcàk'ànxàcin I am singing (along) (cà song)

3. For the past tense, certain locative prefixes require the open vowel and raised pitch. These are—

k'è up

yè out of canoe

Also the nouns—

nèt in the house dàk' towards fire; out to sea

yàn finished movement dàq' away from fire

#### Examples:

k'èxsù'n I carried it uphill k'èxwàgùt' I walked up k'èk'àwàgwa'L it rolled uphill k'èùwàxu'x it fell out k'èyàxu'dziá I raised my face k'èwlisis I sailed upstream
yèx''slin I carried it out of canoe
yèxwàgit' I walked out of canoe
yèk'àwàgwáL it rolled out of
canoe

nèl xwàgút' I walked in àdé nèl 'ùwàgút' he went in (while I was inside)
nèl yàx²dzia I looked out of the house (in house I raised face)
dàk' xwàgút' I went towards fire (in house)
dàk' 'ùwàqúx² he went out to sea
dàk' xwàgúq' I pushed the canoe out

yàn xwàguq' I pushed the canoe shoreward; I thrust a pole against ground
'àk'iná yànxwàt'i' I pushed it on top of it
yàn 'ùwàqv'x" I went to land
dàq' xwàgut' I went back from fire

4. For the past tense, certain locative prefixes require closed vowel, low pitch. These are—

ya downhill yùx<sup>u</sup> out

 $y \dot{a} x (\langle y \dot{a} k^u - y i x)$  aboard

### Examples:

yàxwàgùt' I walked downhill
yàxwàgùq' I pulled it down river
yàx<sup>n</sup>slìn he carried it downhill
yàk'àwàgwa'L it rolled down
yàyàx<sup>n</sup>dҳlà I lowered my face
yòx<sup>n</sup> xwàgùt' he went out
yòx<sup>n</sup> yàx<sup>n</sup>dҳlà I looked into house (out of house I raised face)
yàxxwàgùq' I pushed it aboard

5.  $-d\hat{\epsilon}$  (see § 41, p. 94) takes closed vowel, low pitch.

'àyı'kdè xwàt'ì I put it into box
nèlde' wùgùt' he has gone in (I outside)
'àt' 'àyìdé xwàt'ì I put it on top
ga'ndè wùgùt' he went out (I inside)
'àxa'ndè wùgùt' he went to him

6. -t (see § 41, p. 94) takes high pitch.

nèlt' 'a' he sits inside of house dùxant' xwàgút' I went to him gánt' 'a' he sits outside of house 'axxa'nt' 'ùwàgút' he came to me

§ 34. IMPERATIVE, EXHORTATIVE, AND PROHIBITIVE.

1. Imperative.

The imperative is expressed in a variety of ways, and the particular forms used in each verb depend upon the tense forms referred to in § 32. There is a close correspondence between the imperative and temporal forms.

(a) Imperative of the form (a) without personal pronoun.

dja'q kill it!'àt' cúq laugh!k'ègú come up!

k'èya' come ye up!
nèl gó come in!
sài' cook it!

(a') Imperative of the form (a) with pronoun.

k'èilgin look up!
'àt' 'àyèlgin look ye up!

nèt itgin look in! k'èickén jump!

(b) Imperative of the form (d) without pronoun.

gàsànú carry him! gàsàt'àn carry it (a rod)! gààx carry it (a blanket)! 'àtgàci sing!
yàk'àgànìk' tell it (wherever
you go)!
gàgàx cry!

(b') Imperative of the form (d) with pronoun.

'àgìskà be lazy!
yàgìcìx run along!

yàgìs'ı' keep on cooking!

(c) Imperative of the form (e) without pronoun.

'àgàqùcí search for it! gàsnèx save him! yàgàgú walk down! yàgàya' walk ye down!

- (c') Imperative of the form (e) with pronoun.

  yà 'àgilgin look down!
- (d) Imperative of the form (c) without pronoun.

nàt'a' go to sleep!
nàin keep on killing!
nàg go!

nàyá go ye!
yúxnàgú go out!
yànha'n stand!

(d') Imperative of the form (c) with pronoun.

yùx 'andgìn look out!
yùx 'anayllgìn look ye out!

nicix run!

#### 2. Exhortative.

The exhortative is expressed by the forms (de) and (ce) (see p. 36)—

k'èq'àgùt' let me go up! k'ègàgùt' let him go up! k'èxt'ùàt' let us go up! k'èhàsgààt' let them go up! yàq'àq'àgùt' let me walk down! yàgàgàgùt' let him walk down! yàqàxt'ùàt' let us walk down! yàhàsgàgààt' let them walk down!

yàkq'agùt' let me walk along! yàkgàgùt' let him walk along! yàk'àxt'ùàt' let us walk along! yàhàsgàgààt' let them walk along!

nàq'àgùt' let me walk! nàgàgùt' let him walk! nàxt'ùàt' let us walk! bàs nàgààt' let them walk!

The imperative (and exhortative?) are sometimes strengthened by the particle  $3\dot{a}$ .

tcà nàt'à sá still sleep a while (i. e., sleep a little longer)!

This particle occurs also in—''llisa just a moment!

An emphatic imperative is also formed by the particle  $d\dot{\epsilon}$ , which is stronger than  $\dot{s}\dot{a}$ .

gườn stand up!
gườn sử stand up a while!
gườn dẻ stand up now!
hàgi come!

bàk" sá come for a while!
bàg dé come at once!
bàk" dé come now!

#### 3. Prohibitive.

The continuative prohibitive is formed by the suffix -djiq for the inchoative; -(i)q for the present; -giq (after stems with u-vowel,  $-guq^u$ ) future. When following a high-pitched vowel, these suffixes have the low pitch; when following a low-pitched vowel, they have the high pitch. All prohibitives are preceded by the negation lil.

#### (a) Inchoative:

lil k'èinùkdjiq' don't become sick!
lil yèine'xdjiq' don't become well!
lil k'èigáxdjiq' don't cry!
lil yè 'igitdjiq' don't go down!
lil k'è 'igitdjiq' don't go up!

### (b) Present:

lil yànìgidìq' don't continue to go along!
lil nèl 'igùdîq' don't go in!
lil 'ax 'igùdîq' don't go there!
lil yàx 'ihàniq' never stand!
lil 'ax 'ilginiq' don't look at it!
lil 'igàxiq' don't continue to cry!
lil 'iskàq' don't be lazy!

### (c) Future:

lil yùylyátgìq' don't ye go!
lil yùdgingìq' don't look (another way)!
lil yùlsàt'a'ngìq' don't carry it!
lil yù lgutgùq'' don't go!
lil yù ihungùq'' don't sell it!

In all the cases which I collected, this ending is associated with the prefix yu.

(d) I have found twice the form  $-xuq^{u}$ , which evidently belongs to this series.

lll 'àt' 'icbqxùq" don't laugh! lll ibxxùq" don't throw it up!

I pointed out in § 32 that there are certain correspondences between the adverbial suffixes for the future and those for the inchoative. Correspondences of this type are characteristic of all verbs. I have, however, not sufficient material to clear up these relations. The following may serve as examples, each horizontal line representing the usage for certain types of verbs:—

M	FA	NING	AND	PRFI	FIXES	OF V	FRRAI	FORMS.

	(f) gvga	(b') wv	(c) na	(d) ga	(e) ga	(ee) gaga	(ce) naga
Past	Future		Inchoative				
(yè)	k'è yè —	— after	k'è yè yà	after —	let me! after	let me!	

# SUFFIXES (§§ 35-40).

I combine under this heading a number of suffixes which modify the meaning of the stem, and form with it a unit. It is not possible to distinguish clearly between adnominal and adverbial elements of this class, because a number of these suffixes appear in both groups. This is pre-eminently true

of the plural  $-\dot{x}$ , which is used with both verbs and nouns. The diminutive may also occur with both classes, but it is rare in verbal forms. I have found the augmentative only with nouns, while other forms are found with verbal stems only. So far as the sense of these suffixes permits, several of them may appear in combination.

# § 35. PLURAL SUFFIX.

1. -x plural, probably better distributive. This suffix is used with both nouns and verbs.

lingitièn big person

ligé it is large liwús it is strong

lingitlèni big persons
'atyati children
tigéi they are large
tiwusi they are strong
xalasini I am hiding one at
a time

After a, u, and labialized k-sounds, the suffix is  $-\dot{x}^u$ .

'á lake gùx<sup>u</sup> slave 'áx<sup>u</sup> lakes gùx<sup>u</sup>x<sup>u</sup> slaves

### § 36. Adverbial Suffixes.

2. -s distributive plural, used with verbs only. In all my examples the -s designates the plural object, while -x occurs in intransitive verbs, which, as will be shown later (§ 47), must be considered as impersonals, so that here also the suffix would not designate the subject. I have also one case in which Mr. Shotridge designated the use of -s for the distributive of the transitive verb as "intelligible, but unidiomatic;" namely, xalasins I HIDE

<sup>&</sup>lt;sup>1</sup> Swanton, § 9, p. 169.

<sup>&</sup>lt;sup>2</sup> Swanton, § 19.6, p. 186.

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ONE AT A TIME, which is not used, while xalasinx is the correct form.

xwa tcik". I rubbed it

xatcúkš I rub it all over

axatis I am patching one at a

time

núk to feel

 $x a t n v k^u s$  he is feeling me all

xwatsiks I had broiled them on spits one at a time (i. e.,

continually)

k'at'áx's chewing one at a time

cvk'awrixix he sings one word

in song

cuk'alxúxi he used words in song

Here belongs also

tin to see

tis to look

quxu atis I am looking

\*has qutis they looked 311.11 (erroneously qutis; qutis he looked) 312.3

According to their meaning, the following suffixes are found with verbs only.

### 3. -tc EVERY TIME.1

yàyát it is long

k'ènànúk" he is getting sick

nàyàttc every time (I try it) it is (too) long

k'ènu'k"tc he gets sick every time

<sup>&#</sup>x27;udaxweltc he is tired every time (I go to see him)

<sup>\*</sup>duka'ndji'l awe uca'ttc they gave them every time to their brothersin-law 367.7

<sup>\*</sup>ldaka't at kealxu'ltc he chopped everything every time 366.1

<sup>\*</sup>qux aqgwalge'ntc it will look back every time (it is hungry) 359.6

<sup>\*</sup>naa'ttc they went every time 253.3

<sup>\*</sup>akustextc they would break them every time 255.6

<sup>&</sup>lt;sup>1</sup> Swanton, § 19.1, p. 184.

Verbs ending in a change the a before this suffix to  $\epsilon$ . \*dusgetc they always said 255.1 \*siga to say

4. -nutc Always (in the sense of HABITUALLY).1 This and the following may be compounds of the preceding suffix and an element nu; viz., nùk.

tca L'ak" gútnùtc he always goes tća L'ák" qukitnúte she always picks berries tca L'ak" xàt' núknùtc I have always been sick \*yax atgwaku'nutc things are always compared 356.6 \*ax udulcu'qnutc they would always laugh at him 257.9 \*qakudas kaxkinde duqe'tenute they always threw off their human coats 253.6 \*kadukiksinutc they always shook them 253.6 \*acu'tcnutc duye'tku she always bathed her child 257.7

5. -nuktc ALWAYS. I have not been able to discover the difference between this suffix and the preceding one. In some cases they may be used indiscriminately; in others, only the one or the other can be used.

qukitnuktc she always picks berries

6. -x expresses a permanent condition.2

daxwalx he is tired (after a day's work) Lét yank'a'xhadigàs we never had settled (but now we have homes)

Lél yank'axhaùlgásx we never had settled, and still continue so yànk'àxhàwuligàsx since then we move about permanently (i. e., without fixed habitation) wvlits'i'nx he grew strong, and has remained so (but wvlits'in he grew strong) \*Let at'idja'qx you never kill anything 392.6 (11)

<sup>&</sup>lt;sup>1</sup> Swanton, § 19.2, p. 184.

<sup>&</sup>lt;sup>2</sup> Swanton, § 15.7, p. 177; § 19.4, p. 185. The two suffixes treated by Swanton are evidently the same.

This suffix is attached regularly to nouns with the verb slti to BE. It expresses the permanence of condition.

àn qáwùx" sìt'ì he is a chief

\*Le basdja'qx they killed them regularly 254.10

\*qa"dzıtiyi atx sıti it became a living being 261.5
lingitx sit'ì he was (had become) a human being 316.12

\*at sat'ix sit'ì he had become a master of things (i. e., a hunter) 326.6

# 7. $-k^{u}$ Occasionally, repeatedly, habitually at intervals, to be able to.<sup>1</sup>

yùxwaquxuku. I travel by canoe occasionally
xaxilku. I sweep the floor occasionally
xàvisku. I am washing it (now and then)
axàdjáqku. I am able to kill it
àxàlinku. I know how to hunt
àtxàbinku. I know how to shoot something
\*tiu lita an allayexi tiule'yu ayalixk' then with a knife he whittled
something, then occasionally he would break it 370.3
\*kadıgaxu he would cry at intervals 370.7
\*yan yuk duwaxi'xk they jumped out there at intervals 303.2
\*ada'dax yu nawusk wash it off repeatedly 313.11
\*binde ye yunasni'k put it repeatedly into water 313.11
\*yu akanı'kk aya'x yu yalik regularly, as he told them, so it was 318.13
\*yu aquletsakk he pushed hard repeatedly 327.7

This suffix is used most frequently with verbs expressing NAMING, THINKING, SAYING.

\*qáwutc ye yasák\* the people name it— 310.7
\*dutu' yu ẋayatánk in him he was talking (=he moved his mouth)
317.2

\*ada yuṣʻaduɪːa'tk they talked about it (=they moved their mouths)
348.2 (erroneously ada'yuṣ' aduɪia'tk) 371.1
dudà yut'uṣata'nk l am thinking about him

8. -yin, -in, -wun, -un. This suffix expresses the past. After i, and in most cases after a, it has the form -yin; after

<sup>&</sup>lt;sup>1</sup> Swanton, § 20.3, p. 188.

consonants, except the labialized k-series and w, it is -in; after u, and sometimes after a, its form is -wun; after labialized consonants and w, it is -un. Its pitch is indifferent; so that after a high stem-vowel it is low, after a low stem-vowel high.

yànàlgèn he is getting big ligé it is big xàl' lits'ìn I am strong Lèl wuduskú he is not known

qὺx<sup>u</sup>àύ I am dwelling qùxùkít I pick berries yànàlgénìn he was getting big
dàgéyìn it used to be big
xàt' lats'ìnin I used to be strong
Lél wuduskúwùn he never was
known
qùx"aùwún I was dwelling
qùx"akitin I used to pick berries

#### 9. -n. neutral conditional.

lwàsá 'at' 'vnànìní yè 'ıkq'wasat'ìn sègán if nothing happens, I shall see thee to-morrow gàxàt'nat'ìní,—if I am well,—

xàxaáxnì,—if I hear from him,—

xaxénì k'exàtguxsanúk" if I eat it, I shall get sick

xátc qàsàt'innì lél 'ayàk" qwàdàhán if I am the one to see it, I shall escape

Conditional clauses contrary to fact are expressed by the particle  $k'\acute{a}t'$ , which follows the verb nominalized by the suffix  $-y\iota$ ; or by the particle  $'\acute{u}c$ , which follows the suffix -yin.

Examples of the use of k' a t':

ἐἀχνὰχὶ k'át' 'lqwàq' ùs àt' ìnín if I had heard from him, I might have seen you

lxàt' 'ònúgò k'át',—if I had not been sick,— Lél xàt' gàgònúgùn tċàl 'àxòxáyìk'át' I should not have been sick if

I had not eaten it

<sup>\*</sup>xàt' wusnexi'n I was saved 385.14

<sup>\*</sup>akına' wvgaxı'xin yu gaga'n when on top of it came the sun 255.1

<sup>\*</sup>kendusga'nin they were burnt 382.1

<sup>\*</sup>ye ayati'yin natiye't ika'khas that was (the way) were your grand-fathers 380.19

Examples of the use of 'úc:

xwaxá 'úc k'èxàtguxsanúk" if I should eat it, I should be sick xátc 'úc xusatìnin q'ùdjàgin if I had been the one to see it, I should have killed it xusat'ìnin 'úc,—if I had seen it, xàt' núgùn 'úc,—if I had been sick,—

### § 37. Adnominal Suffixes.

10. -k diminutive. The diminutive of the singular is expressed by the suffix -k, which, in words ending with an a, a u, or a labialized k sound, is labialized (see § 8, pp. 16-18).

'át' a thing
'íc father
yék' spirit
t'àn sea-lion
'èq' copper
yáy whale

'átk a little thing
'ìck little father
yékk little spirit
t'ànk little sea-lion
'èqk little copper
yáyk little whale

'úx" tooth yàk" canoe yaáw strap 'axá paddle

'úx"k" little tooth
yàk"k" little canoe
yaáwk" little strap
axák" a little paddle

'á pond

axák<sup>u</sup> a little paddle (cf. 'axák' paddle, little one!)
'ák<sup>u</sup> a little pond

In certain words ending in a consonant, the ending is  $-\alpha k^u$  instead of -k. I have not been able to discover the rule governing the use of this ending.

'às tree
'àn town
hìn water
'èx grease
t'àn sea-lion

'àsák" little tree
'ànák" little town (also ànk)
bìnák" little water
èxák" little grease
t'ànk little sea-lion, but t'ànáku
his little sea-lion (see § 8, p. 18)

<sup>&</sup>lt;sup>1</sup> Swanton, § 8, p. 168.

Many terms of relationship appear always with the diminutive ending:—

Láku mother's sister (=little mother)
kélk sister's child (said by male)
kík younger brother (said by male)
tcxánk grandchild
lk younger brother (said by female)

The diminutive  $-\vec{k}$  occurs also with adjectives, as is shown by the form—

k'uwatck a little short

11. -sánì diminutive plural, generally following the plural suffix  $-\dot{x}$  (see No. 1, p. 81).

\*kısánì little boys 345.12 \*tèxsánì little stones 390.8 \*caxsánì little girls 353.4 (erroneously cakusánì) tsutsguxsánì birds 'átxisánì small things hitxisánì little houses 'áxi sánì little lakes 'èqxisánì little pieces of copper 'axyátxusánì my little children

12. -Lèn augmentative.

hìtlèn a large house 'álèn a large lake

'átlèn a large thing

# § 38. Suffix -yi, (-i, -wu, -u).1

This suffix performs a number of functions, and for this reason it cannot well be correlated with the preceding classes. After a and i vowels it has the form -yi; after consonants, except the labialized k-series and w, it is -i; after u, and sometimes after a, it has the form -wu; and after w and consonants of the labialized k-series it is -u. Its pitch is indifferent; so

<sup>&</sup>lt;sup>1</sup> Swanton, § 20, No. 2, p. 187.

that after a high stem-vowel it is low, after a low stem-vowel high. The suffix performs the following functions:—

I. When attached to a noun, it indicates that the noun is possessed either by a possessive pronoun or by another noun.

#### (a) Pronominal Forms.

tà king-salmon tá board 'axá paddle

'á lake
xàt root
xát salmon
t'ìl scar
t'îl shoe
nù fort
lù nose
càxàw (head) hair
lùk'' king-salmon

gùx<sup>u</sup> slave yàk<sup>u</sup> canoe dưàyi his king-salmon
dufáyi his board
duaxáyi his paddle
(duaxàyi the way he paddles)
duáyi his lake
duxàdi his root
duxádi his salmon
dut'ili his scar
dut'ili his shoe
dunùwú his fort
dulùwú his nose
ducàxàwú his hair
dulùgú his king-salmon
dugùxú his slave

duyàgú his canoe (compare yàk' mussel; duyàgí his mussel)

Nouns ending in a labialize the diminutive ending -k, and therefore take, in their diminutive forms, -u as possessive ending.

 duákù his little pond duàkú his little thing

After a we find—

q'á man

(du) q'áwu his man

Quite exceptional is—

t'àn navel

dut'ànu' his navel

### (b) Nominal Possession.

táq<sup>u</sup> joist (transversal timber connecting house-posts)

hít' tá'gù house timber

báz dung

\*xúts' házì grizzly bear's dung 252.4

qwán tribe

\*xúts' qwánì Grizzly Bear tribe

'àn town

\*yiìc 'àni your father's town

hin water

253.4 \*xát hínì salmon creek 357.2

## (c) Plural Forms.

When the noun has the plural suffix  $-\dot{x}$ , the possessive takes terminal position.

xun friend

\*hasduxunxi theirfriends 354.10

### (d) Inseparable Possession.

This suffix is not used in cases in which inseparable possession is expressed (*i. e.*, with terms of relationship; parts of the body, provided these are considered as parts of the living body; and local nouns).

### Terms of relationship:

yit' child
'àt' father's sister
'ic father
duyit' his child

duàt' his father's sister
\*yiîc 'ànî your father's town
253.14
\*duîc gùx\*\*xû her father's slaves
252.5

### Parts of body:

'úx tooth xét' chest t'ex heart duúx his tooth duxét' his chest \*duxúx t'ex' her husband's heart 297.10

#### Local nouns:

yì place underneath ték place behind xán proximity àxyì under me àxfék place behind me \*duxán near her 252.10

2. The suffix is used extensively for expressing subordination of clauses. It has the function of nominalizing the verb.

tếl wá 'atwòniyí sàyú yéyàwàq'à he said that not anything happening núgò hàt' 'ùwàgùt' being sick, he came

'atwixàyi whenever he had eaten ('atxá when he had eaten)

'àyî wìnigi as soon as he sat down (gàgànigin whenever he sat down) q'iwusàtì whenever it was cold  $(q'ik^usàát)$  when it got cold)

k'ènagidì tsá xàn 'àk'àwànìk' when coming up only he told me (= he did not tell me until he came up)

dàk' 'ùwàxixì t'à duit' 'ùwàxix out as fell the stone, on him it struck \*tcā'tcas yen wunīyi' yu nū' atxān hiti ayu' and now being finished that fort was a smoke-house 305.6

\*eq dugūde' awe āk" kat wuqā'gī bin-tāgī'cī (on) the beach walking then a little lake on swam [a fish] 274.3

\*tċāk" yā'nagu'tı awe qox akū'dadjītc long after it had gone, back it turned 255.5

Followed by the post-position -tc, the nominalized verb expresses causal subordination (see pp. 99–101); followed by the post-position -t, it expresses purpose (see p. 94); followed by the suffix  $-d\alpha x$ , it expresses temporal sequence (see p. 98).

The suffix -yı forms also abstract nouns.

'axlatsìnı' cùwàxix my strength gave out

'axq'ùt'ini my eyesight

'axq'vaxdjı my power of hearing

'axq'vlnigi my power of feeling

'axyèdjinèyi my work

'àxk'asnèyl my weaving

'ak'ùdálì weight

With certain verbs the suffix -yı signifies the nomen actoris. These nouns are formed from the past form of the stem.

('a) lu'n to hunt on land
k'alca'qx to hunt sea-otter, furseal, with retrieving arrow
xàc to cut
k'axàc to carve (=cut surface)
xit' to draw, paint

yudjik"ha'tk' to move hand about

Also bùt to depend

ťèx to pound

'alûnì hunter
k'alcaqxcî sea-otter hunter, furseal hunter
daxàcî one who cuts
k'adaxàcî wood-carver
k'acxìdî painter
k'adaxúlî plank-dresser
dàlúsì baker
dàlésì tailor
dux'étx yùxàtangì chief's speaker
qàxàdà yùdjikùl'átgì servants
attending at feast
xàt làséli person whose business
it is to pull out roots

hùdí surf boards on gunwale of canoe (protector)

Other nomina actoris are formed with qá MAN, or sàt'i MASTER.

yancú to hunt along shore (seal, sea-lion)
t'áw to steal

yancúqáwu seal-hunter

t'awsat'i thief

The terms compounded with sat's have often the meaning of overdoing an act.

'in to kill many
'ùs to be playful, lively

'íx' to shout, to invite

at''ìnśàt'í one who kills too much łaùs śàt'í one who plays too much qvi'xśàt'í one who gives too many feasts

Note.—The term śàt'i is also compounded with nominal stems, as—'atusàt'i master, owner of things 'àtsàt'i master of animals (i. e., an expert hunter)

#### § 39. Suffixes $-\alpha$ and $-y\alpha$ .

-a. Instrumental noun. The noun is formed by suffixing  $\alpha$  to the inchoative stem.

in to shoot!
lit' to slit
xác to cut
xit to draw
k'it to pry
k'ahén to dig
xit to sweep

inà gun
lit'à knife
xácà saw
k'uxidà pencil, brush
k'ttà lever, prying-instrument
k'ahénà digging-tool

xíťà broom

-yá,<sup>2</sup> a nominal suffix. When attached to verbs, it is always used in connection with the nominalizing -yi (see § 38). Probably this element is identical with the local noun yá (see p. 104), which we find, for instance, in gùnàyá ANOTHER PLACE.

tél 'à de hàt' qwà gù dìyá there is no way for me to come here (i. e., I cannot come here)

Lét 'àdé hàt' gàyìy'àdìya there is no way for you to come here

\*yax şalē' yu qā's āde' uduwaqā'sıya it is far that cascade where is the place of its falling 308.12

\*qōdztī'yiya the extent of his life 310.13

\*akūle'nxa ayu' duyē'kki ade' litsī'niya he tested his spirits (in) the way of strength 308.11

\*tċū' ye qā awe dudugu' tū'de wudjixī'xiya then it was that every person into his skin way of running 272.7

'à hàs 'àwàxayıyédàx hàt' hàs 'ùwàát' they where they paddled from hither they came

'à 'àwt'ùwàxàyiyédàx hàt' wùt'ùwàát' from where we paddled, hither we came

\*āde' adjī'yit has ctanū'guya yax ayū' has adā'na at the place of their to his hands feeling (=in the way they felt about him), like that they did 275.11 (also 275.1)

\*ade' qoī'niya at the place where he had been killing 274.12

<sup>&</sup>lt;sup>1</sup> All these are inchoative stem-forms.

<sup>&</sup>lt;sup>2</sup> Swanton, § 20, No. 4, p. 189.

### § 40. Suffixes of Adverbs and Numerals.

I. -dén forms adverbs from verbs.

làisìndén lively k'ùdzìdén largely zadén crosswise \*kedē'n well 381.8

2. \*-dahēn forms numeral adverbs.

\*daxdahē'n twice (daxdanī'n 258.2) \*daxū'ndahēn four times 357.4

3. -nax is used with numerals referring to human beings.

\*Lē'nax one person 252.8

\*daxanax two persons 272.15; 280.2; 343.13¹
daxnax hàyàt'ì we are two
daxnìnax hàyàt'ì we are two

I have not been able to discover any difference between these forms.

# § 41. POST-POSITIONS.

Post-positions express principally locative ideas, but include also a few terms of modality. They are freely suffixed to nouns and nominalized verbal expressions. When used with pronouns, they are nominalized by means of a stem *i*, and take the possessive pronouns. The first person singular and the *a*-form of the third person are contracted with this stem.

xá instead of 'ax-i
'á instead of 'a-i

<sup>&</sup>lt;sup>1</sup> This last example refers to slaves, for whom, according to Swanton, the numerals without the suffix -nax are used.

The series of forms are as follows:—

 1st person singular
 ...
 xâ, plural hài

 2d person singular
 ...
 'ú, " yli

 3d person singular
 (1)
 ...
 'â, " hàs'â

 " " (2)
 ...
 'ac'i, " has'ac'i

 " " " (3)
 ...
 dui, " hasdui

I. The stem i alone expresses the indirect object. I found it used with the verbs—

 $(li)t'\dot{u}w$  to teach $(y\dot{a})i\dot{x}$  to shout(li)guk' to show(di)geq' to disagree(si)k'v to inform $x\dot{a}$  awlit' $\dot{u}$  w he taught it to me $\dot{u}$   $x^ulu'\dot{u}$  w I taught it to thee

\*duikūlgu'ktc he would show him 379.11
hài 'àwslk'is he informed us
hài wùik he shouted at us
hài k'àwdlgég' it disagrees with me (overdoing something)

2. -t' position resulting from a movement towards an object;
-de movement towards an object.

In this and the following pairs the positional form is used with verbs of motion in perfect tenses; *i. e.*, after the motion has been completed.<sup>1</sup> The two forms occur with all verbs of motion, but also with verbs that we rather conceive as implying position.

Examples of the use of -t:

bàt' xwàgit' I came here

\*hā'nde hīnt ici'x hither into the water run! 254.7 (The speaker is in a canoe. The person addressed stands on shore. The former speaks of the water as though the motion into it had been completed.)

\* $ak\bar{a}'d\epsilon \ h\bar{\imath}nt \ wudjix\bar{\imath}'x$  she ran to it in the water. 254.7 (This continues the preceding sentence. The woman is now in the water, and runs to the canoe on the surface  $[k'\dot{a}]$ .)

\*dekī't wudzīxa'q gàgā'n tūt to above it rose to the sun (dek'i above; gàgán sun; t'v inside) 254.8

<sup>&</sup>lt;sup>1</sup> Swanton, No. 13, p. 194.

\*axt'ayit' iyagut' you came to the place below me 269.11

dùit' 'axulixin I looked at him

\*acī'l xewatan he spoke to him (to him mouth he moved) 269.11
'iyànát' lùk'àsàt'àn the point lies by your side (your side at point on moves)

yát qùxàu I live here (this at something I have)

'át' xwàq'vx I reached there (have gone there) by canoe

\*hīnyikt aotige'n he looked into the water (water under side to he looked) 269.7

\*yūt akultā'qatċ there to (=away) she pushed it 292.11

\*hint uwaq!a'q it swam to the creek 306.1

\*duca't djit awaxe'tc he threw it to his wife (=his wife hands to he threw it) 306.11

When the stem to which  $-d\epsilon$  is attached has the low tone,  $-d\epsilon$  has the high tone. When the stem has a high tone,  $-d\epsilon$  has the low tone.

Examples of the use of  $d\epsilon$ :

dùhidì xándè to the proximity of his house

dùbidìdé to his house

xàd€ to me

dùìdé to him

\*qox awuLige'n dui'tde she looked behind (=back she looked her place

de sgutc 'vxì 'àtgùt'ùdé gradually he camped in the woods (=gradually he camped things butts inside toward) [168.51]

gùtc t'údé qvk'àwdzìhà they dug into the hill (=hill inside to somewhere surface dug) [170.9<sup>1</sup>]

which surface ddg) [170.9]

wùck'à' dé 'àyá while she carried it packed on one another (=one another surface to which she carried it on back) [170.131]

'i'tk'àde dùcat' 'àk'awàná he sent his wife into the room (=room sur face into his wife he commanded) [171.11]

\*xā dji'udıgut kaqanuwu' dax gonā'xode awe' dji'udigut Łuqā'xadı xō'de they started from Kaqanuwu' to Çonā'xo to make war, they started to among the Łuqaxadı (war—with hands they went Kaqlanuwú—from Çonáxo—to that, with hands they went Łuqaxade place among to) 338.6

\*a'yaxde yanagudi' while going around the lake ('á lake; yax border, rim) 292.2.

<sup>1</sup> Reference to text at end of this paper.

After a verb. -t' indicates purpose, and may be translated by in order to.

g'àg'àsat'int' hàt' xwàgút' I came to see him xàt' gàxlatsint' 'atxwàxá I ate to get strong

In many cases the verb, before taking the suffix -t', is nominalized by the suffix -yi.

g'adjàgit' xwàgùt' for killing him he went nàgàgùdít' 'ayàwsig'á he told him to go yàkgacixit' 'ayawsıq'á he told him to run

3. -x and -x AT, IN.1 These may have a relation analogous to that of -t' and  $d\epsilon$ , although it does not appear clearly.

nèlx yéxàtnat'i after I had been in the house nělx véxàtgògàt'í I shall be in the house

The post-position -x is used with terms expressing position, completed motion, and also with a number of other verbs that require its use.

nèlx yéxàt wùt'ì I was in a house

\*icax has' awat'i on your head they have put it 381.2

\*Lét anx ugóx he did not reach the town by canoe (= not town in came by canoe) 272.14

net k'ax across the floor of the house (=inside of house surface at)

\*akádè hinx wudjuxix she ran out to it on the water 301.9

\*hasdvinex duti'x they gave to them (=to their mouths they gave) 334.13

The following verbs take -x regularly:—

(dì)ci to help

qecgu to answer

(si)t'i to be

(t'ùdì)t'an to think

 $(y\dot{a})xix$  to run, to move

<sup>&</sup>lt;sup>1</sup> Swanton, Nos. 15, 16, p. 194.

#### Examples:

xáx dàcì he helps me lingitx sư'ì he is a Tlingit cawátx awsitì it was a woman 380.17 càx wusu'ì it became a mountain 384.18 hinx yeucxixtc he always ran into the water 274.1 qotx 'acuwulxixun it has destroyed them 380.19 qotx hacúlixix it destroyed us 295.3 Lel hasduīx qécgu he did not reply to them 369.6 'ak'áx t'udu'án he thought of him 379.7

In expressions signifying to DRESS (= to go into clothing, to throw on clothing), to UNDRESS, we find the post-position -x.

kudáš 'ať úx nagotte he always went into the coat 297.7
'ať úx yu wugotk having gone into it (i. e., having put it on) 298.4
k'áx 'awdıgéq kudáš he put the coat on 276.6
k'áx k'eawdıt'i he took (the coat) off 276.10

The term to give to eat also contains this post-position.

dudatcxánk ½e'x 'att'éxnutc to her grandchild she would give to eat (=mouth at she fed always) 280.5; also 274.5 ½e'x 'at t'ex he gave him to eat 264.8 duxué'x 'at' dut'é'x he fed them (=their mouths at it he gave) 284.10

 $\dot{x}$  seems to indicate rest at a certain place, particularly after motion towards the point in question.

gắnử yènàsní do it out of doors
'àxxánử yàn hán stand near me (also àxxánì yàn hán)
qaxoử yahas' unaxén they came to stay among people (=men among
at beginning they staid) 334.10
nétử yàn has qé awe . . . they were seated in the house (=house in
finished they sat, this) 256.3
áwaca duhit'uử he married her in his house 259.13
duk'ák' xánử yéyat'ı yu qá a man was staying with his uncle (=his
uncle proximity at was that man) 262.1

duasél t'úż awe ayáwacat' he put it into his rags (=his torn ones inside in this he took) 263.2

k'ut' awasit' yu binyaxx he made a nest by the water (=nest he covered that water edge at) 268.7

'at' ci nélx he sang in the house 318.2

ye ya waq'á yu yek dut'úx the spirit spoke in him (=he spoke that spirit his inside in) 317.5

axdáż nux yiliyáxe what you put as a fort around me (=my circumference at fort to you made) 382.10

The post-position  $\vec{x}$  occurs often with the verb to save.

\*'aféx yexàtguganéx behind it I shall be saved 382.8

#### 4. -tx and -dax FROM.1

t'údáx yànxagút' I come from inside

xádáx from me

duànidax from his town

k'eagaidinawe xàt' 'ánidax when they came from the salmon town 253.5

duyát k'áwdıgan yu hityidáx it shone into his face from the house (=his face it shone that house under from) 260.4

cáyadadáx ye'q'at' k'udjéttc'alén he would bring down much from the mountains (=mountain face circumference from down things bring he would it much) - 267.4

'ayikdáx k'eáwat'i he took it from underneath (=its under side from he took it) 268.3

'axyàdax ahead (=my face from)

ldakáť yetx ducáx' from everywhere they tried to marry her (all from some one married) 259.3

datx k'idasil skin them! (=around from surface you tear!) 270.14 cutx 'awalik from the end he broke it off 267.7

## Also temporal.

tčulé wògùdidax k'ègòx là'tsi'n when he will start, he will have obtained strength

'adax has gòg" aqu'x 'alunitx they will leave from there after hunting

<sup>\*&#</sup>x27;atx and then 289.6

<sup>\*&#</sup>x27;adáx and then 290.14

<sup>&</sup>lt;sup>1</sup> Swanton, No. 25, p. 194.

5. -náx Through, motion at a certain place in an indefinite direction. This suffix is used very frequently to designate motion in or about a certain place, and must be rendered in English accordingly by a variety of prepositions or adverbs.

xánáx through me
dùhidináx through his house
cìy yànànàx 'à on the right side (=right face side through it is)

xanáx lat'i 'aleqá at the mouth it was red 258.1
hinnáx 'awaxétc he threw it into (through) the water 263.6
'at'unáx wudjáttc his hands passed through it (=through its inside
he grasped always) 257.1
t'a't' yináx through the night 258.9
ca k'anáx across a mountain (=mountain surface through)

This post-position is also used for forming comparatives. httyánax k'ugé it is larger than a house 270.3

It may be, however, that this is a compound of ya-na-x AT THE SIDE.

#### 6. -tc BY MEANS OF.2

'àx'ûnàyîtc xvludjaq' I kill it with my gun (=my gun with I kill)
'àxàntc xvlixitc I strike with a point
dùitc cxòdzibùt' I depended on him
'atc yu aqlitsaqk' yu cáwàt' yu 'eq' k'at'ixtc with it (that) he pushed
that woman that copper twisted with 259.6

As conjunction.

\*átcawe therefore (=with that) 261.2

In passive sentences the actor is expressed by the form in -tc.

xùts we q'á 'awsit'in the bear saw the man gùtctc wùsìt'in we k'èt the dog was seen by the wolf

<sup>&</sup>lt;sup>1</sup> Swanton, p. 194, No. 39.

<sup>&</sup>lt;sup>2</sup> Ibid., § 7, p. 168.

dusi Lēqu' 'ain her daughter gathered berries

dùsite in Lēque her daughter gathered berries

dulit'àyì 'awarix yú 'àtkatsk" the boy broke his own knife

yú 'àtka'tskùtc wuriż dullfàyl by that boy was broken his own knife dùsi 'ac wusu'in his daughter saw (her own father)

dùsite wusd'in by his daughter was he seen (another person)

yú q'á yú càwát' 'àwòsìt'ìn the man saw the woman

yú q'átc wùsit'in yu càwát' by that man was seen that woman \*Lēt līngi'ttc wusko' it was not known by the people 258.10 (also 374.3; 349.8)

\*qātc wwaca' she was married by the man 260.6

\*dukā'k ca'ttc awe at wugē'q it was thrown by his uncle's wife 262.5

\*keakā'wacī yu yē'k dukā'ktc the spirit was sung for by his uncle 271.13
\*qaxase' wasū' yū sutayi'stc man's neck was chopped with that jade
axe 274.13

It will be noticed that, although the sentences here given seem to be passive in form, the possessive pronouns have the form that would be required if the forms in -tc were subjects. Indeed, there are quite a number of cases in which the sentences cannot very well be explained as passives.

\*yu cawā'ttc aolicā't the woman caught it 259.7

\*yū ayaosıqa yū cāwat xoxtc that said to him the woman's husband 260.5

\*yede' a'we aosıtī'n yu cā'wattc šēq under it there saw that woman smoke 253.10

\*duitë'x qoya'oduwacı xūt's qoa'nitc for her searched the Grizzly Bear people 254.2

\*at aorige'n dokā'k catte his uncle's wife looked for it 267.9

\*waē'tc gâwê'ge yē'sını did you do it? 267.9

\*tca wae'tc dē' yasaha' you pick it up! 252.7

With the nominal subject in -tc we find the pronominal subject  $d\hat{u}$ :—

\*akā'q awe dudjā'q dulā'tc on account of this he was beaten by his mother 255.9

\*yu xā'tc keka'ndudjul yu yē'k those warriors took those spirits 340.11 (also 340.9)

\*atxā'we ayē' wudū'wa.u yu hi'tlēn ldaka't qātc from that (on) under it inhabited that big house all the people 345.9

\* $w\bar{u}'djik\bar{i}\dot{q}$  awe  $dox\bar{a}'natc$   $y\bar{u}$   $\bar{e}x$  kis $\bar{a}'nitc$  together that ate that grease the little boys 345.12

The difference between transitive and intransitive forms is brought out clearly in the following example:—

'àstèx yú q'á the man is fishing 'àstèx yú q'átc the man is fishing for it

Verbs nominalized by the suffix  $-y\iota$  (§ 38, p. 90) take the suffix -tc to express causality.

núgùtc 'áyá hat' xwagót' with his sickness this hither I came (i. e., I came because he is sick)
núk"nudjîtc because he is always sick (nuk"-nutc-i-tc)
xàt' wòdàxweiitc because I was tired
wònèxitc because he was saved
sawùtc because it was chopped

### 7. -n IN COMPANY OF, WITH.1

xàn with me
duin with him
q'okit' 'àn 'uat' she went berrying with them (=somewhere berrying
them with they went) 252.2
'ac'in dekît' wudzuxáq gagán t'ut' he went up with her to the sun (=
her with top to moved up sun inside to) 254.8

It is always used with the verb nik to TELL.

duìn ak'awanik' she told him 299.6 xàn k'inik' you tell me 364.9

Also

\*'ac'in nasq'á she said to her 299.5

<sup>&</sup>lt;sup>1</sup> Swanton, p. 194, Nos. 14, 33.

Derived from -n is -t'in, which, according to Mr. Shotridge, designates instrumentality. This distinction does not appear clearly, however, in Dr. Swanton's texts.

 $du\dot{u}x$ in together with his teeth  $du\dot{x}^{u}\dot{a}in$  by means of his teeth  $du\dot{x}^{u}\dot{a}in$  with his word  $du\dot{x}^{u}\dot{a}t$ in by means of the mouth

duwadjag' . . . dutcunédi-t'in he killed him with his own arrow 380.13

#### But

wugut' dusit'in she went with her daughter 380.14 tcunett'in wugut' he went with arrows 274.3

The form 'in is also used to express temporal subordination:—

xùsàt'ìn $\iota$ 'ìn Lé'ayà $k^u$ qwàdàhán when I see it (=with seeing it), I shall run away

# 8. -ga on account of, for a purpose.1

xàgá for me
xàgá 'iwasú you come to help me 263.5
dùìgá qodicí they searched for her 260.1
yùgá wuduwat'àn for that purpose they were called 253.2
xatgá naadí going for salmon 253.3
'agá'áwé hìnyè yaawat'i therefore he went into the water (=that for it was this water under he did) 268.13
gùxgá 'awahún he sold it for slaves 266.1

### 9. -k ON.2

dex dis basduik' k'áwak'is two months were finished on them 361.4 yittkeik' on Git!ikc 380.18 t'at'úk' cave (=stone inside on) 272.7

This post-position forms a firm unit with the stem, and is treated as a noun. It may take other suffixes.

\*yu'yak<sup>u</sup>yıkx into that canoe (that canoe under-on to) 370.12 yú'eq'binı cakx at the upper part of Copper River (=that copper water head on in) 349.2

<sup>&</sup>lt;sup>1</sup> Swanton, p. 194, No. 30.

<sup>&</sup>lt;sup>2</sup> Ibid., p. 194, No. 29.

## § 42. LOCATIVE AND TEMPORAL NOUNS.

#### it' PLACE.

¾à n 'ìt'î fireplace
yàk" 'ìt'î place where canoe used to be
dv ¾ós 'ìt'î his footprints 298.6
dvitde to her place 254.4
gaškvite'de into the post-hole 262.5 (gaš post; ki hole)
t'à ìt' sleeping-place
t'è ìt'î place from which a stone has been taken

The noun it is also used in idioms expressing comparison. ax iti  $ya'd\iota$  he is younger than I (=my place its child)

'iq' BELOW, DOWNHILL.

'lqd $\epsilon$  DOWNHILL 252.5

'ux DOWN RIVER.

'ixde' (towards) down river; southward 'ixinà (at) down river 'ixnax (by way of) down river

yá FACE: therefore FRONT, SURFACE OF MOUNTAIN-SIDE (for change of tone, see § 43, p. 112).

àxyà my face
àxyànàx in front (=through my face)
àxyàdàx forward (=from my face)
dvyàxànt' nearly in front of him (=his face proximity at) 263.1
dvyàda around her face (=her face circumference) 265.10
gιωναλ in front of the cliff (cliff face on) 361.9
yànàx nacú [a tree] stands (=face [of ground] from it rises)
càyàdat' up a mountain (cà mountain; yá face; da circumference,
outer side; -t' to) 268.2
hityàt' 'awàát' they came to the front of the house 271.12

The word ya is used often for expressing comparison.

àxyanàx'lkulıge you are bigger than I (=my face through your size is big)

àxyanàx autinal you are stouter than I bityanàx k'uge it is larger than a house 270.3

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It forms a new noun with -nà (p. 108), meaning FRONT SIDE.

àxyànàdé k'awahá I owe him [money] (=my front to on it moves)

yá PLACE (see also § 39).

gừnàyá another place yàyá face of incline gừnàyédè to another place

yan COMPLETION.

yándè gàxdùsnî it will be finished (=end to will some one make) yàn wùdùdzini it has been finished (=end some one has made)

váx LIKENESS, SAMENESS.

Lél àxyàx 'lltsìn you are not as strong as l (=not my likeness you are [is to you] strong)

Lét àyáx xàt' 'vitsìn I am not strong enough for it (=not its likeness I am [me is] strength)

xao yáx 'àc t'uwayat'ı they seemed to her like logs (=log likeness to her mind was) 252.11

L'él 'àt' yax 'adà t'ùwut'î he did not care for her (=not a thing likeness her around [his] mind was)

yàx BORDER, RIM, EDGE.

'áyàx shore of a lake ('á lake)

xìcáyàx rim of a pail
'élyàx seashore

bínyàxx at the bank of a creek (=water-edge) 268.6
'ak 'àyaxé at the edge of a little lake ('á lake; -k small; 'à it) 254.5
'á yàxdé to the lake

yàx ABOARD.

yàx wuduwayéq' they pulled her aboard 254.8 yàx q'àsài'n after I had carried it aboard yàx q'asànúk' when I carried him aboard

#### yeq' TO THE BEACH.

'áyeq' wudjıxi'x he ran down to the beach 263.12
yeq' 'uwagút' he went down to the beach 263.4, 11; 268.9
\*yeq' 'at k'udjeltc every time he brought things down to the beach 267.4

yì PLACE UNDERNEATH: therefore also in any room that has a cover, such as a house, hut, cave.

'áxyì under me bityì ga'sì house-post (=house under its post) \*ne't yi inside in the house 259.12 t'àyì bottom, lower side (t'a surface of bottom q.v.) 'àt'àvì' underneath hi'tt'àvì under the house \*tca'c tàyìx under branches 258.11 dubit'ì 'àyì' in his house vík' inside \*tca'c htt' yîk' inside of branch-house 257.7 'àyîkdè yàn xàgùi' I go in to the bottom (i. e., from the top; also to swallow) 'àyikdax from inside 268.3 k'axyi ceiling (=under side of cover) binvi in water 268.8 'àyìdé into canoe 255.4 bityidax from out of the house 260.5

#### yi TIME.

t'at'yina'x through the night 258.9
yigiyi noon 254.2 (=middle of time)
\*yidat xangat until recently 261.4
\*yidati now 254.10

yis FOR. This is combined often with dji HAND, and  $\cancel{x}a$  MOUTH, to express that the object is for use with the hand or for eating.

dudjıyıs for her (hands) 252.6 hasduxuayıs for their (mouths) 256.6 'axdjıyıs for my (hands) 257.11 'acyls for him 258.1
'ayls for him 259.4; 260.12
dużes for his (mouth) 262.5; 265.11
'iżes for your (mouth) 262.6
duyetkużes for her child's (mouth) 265.5
'icatżes for your wife's (mouth) 271.6

#### vux outside of house.

'áyux wvgút' she went outside 255.10
'a'yux awagut' one went outside 255.12
\*yux wudjixi'x he ran outside 257.9
\*xo yux naci'qtc he ran out every time among them 259.2

#### \*wan EDGE 256.14.

twwa'nx inside along 256.2

duxoxx<sup>u</sup> awa'n xanx at her husband's side's proximity (close to her husband) 256.10; 256.12

# dà CIRCUMFERENCE, OUTER SIDE OF A ROUND OBJECT, PLACE AROUND SOMETHING.

dùdà' around him

\*dùàdadàxaè from around it 260.14

\*duyada alge'gu she wiped her face (=her face around she wiped)
265.10

càyàdàt' up a mountain (cà mountain; yá face; -t' to) 268.2

\*datx kidašıl skin them! (=outer side from surface tear) 270.14

has ùwàq'óx tàn xátı dàdé they went by canoe sea-lion their island outer side to 324.2

dùdà' yut'vx"àt'a'nk' I am thinking about him (his outer side con-

#### dàk' TOWARD THE SEA.

\*dak udjixi'x she ran out to the water (to a lake) 254.5
\*dak uwagu't he went out to the water (to a creek) 268.6
dak has uwaqo'x they went out to the water in a canoe 324.2
dàkdè eastward; towards the sea
dàk' nalhác it drifts out to sea
'ax a'ndax dàk" seaward from me (from my proximity)

tinuing inside [i. e., my mind] I move continually)

 $d\grave{a}k^{u}$ ' IN SIGHT.

daq' INLAND 252.10; from water to shore 255.8, 12; 256.1; 258.1, 3.

yu dáqx there inland 252.3 dáqdè to the shore 255.10, towards inland 'adáq yiádı you go up from the beach 255.14

## $d\acute{a}\acute{x}$ PLACE BEHIND ONE.

'àxdax my back, what is behind me 'àxdaxdax from behind 'àdaxna'x 'à it is behind me

## t'a SURFACE OF BOTTOM, BOTTOM SIDE.

àt'àk' under surface of bottom of something àt'àk'à upper surface of bottom (=its bottom surface) àt'àk'adè towards the bottom àt'àk' 'ò it is at the head of the bay t'ayina'x through underneath (see yi place underneath, p. 105) \*ku'ttayi' place under the nest 269.8

#### t'v INSIDE.

gồst'v sky (=cloud inside)

t'at'uk cave (=stone inside on) 270.2

'axt'v in me
'axt'u'wv my inner self (<ax-t'v-yı)

t'ùt' xvsıyaq' l pull a long thing toward myself (=toward inside, i. e.,
my lap or front of my body)

t'udax yanxagvt' l come from inside of something
cawa't' t'uwanx alongside of the woman (=woman inside side at)

256.2

dvt'útx from his inside (-tx from) 270.14
'àtgùt'údè in the woods ('át' things; gù butts of trees; t'v inside;
-dè to) 268.5

### ťá BACK.

'àxiàk' back of me dùhi'dì ta'k' back of his house t'a'n tádè to a place behind the sea-lions 324.1 'àtax behind it 324.1 nètta behind in the house (?) 255.8

## tek' BEHIND (see ta).

'àx ték behind me 'àx ték ilsı'n hide it behind me! \*yel sax" 'atéx behind the raven's hat 382.8 (see also 382.10; 384.6, 19; 386.4)

#### cu END.

'axcú' dè to my end 333.8

'at'k'agédi cutx from the end of the sides of a mountain-sheep (k'agédi)
267.7

basducuk'át' at their end (basdu their; cu [misheard tcu] end; k'á
surface; -t' to) 255.2

'a'ncuk'áx' at the end of the town (=town end surface at) 257.6

[cu misheard tcu]

#### na UP RIVER.

nánax (toward) up river 268.11 nándè northward (=up river) nánáx (by way of) up river nànà (at) up river

#### nà SIDE

nànà up river k'ina'k' above on a hill 'lxlnà down river yànà face side (see p. 104) bànanax along this side

## nèt home, interior of house.

nèldé has naá t' they went home 260.12 nèldé awaxóx he called (them) in 264.8 nèldé nàá t' they kept on going in 271.13

# gán OUTSIDE OF HOUSE.

ga'nż yènàsnî do it outside!
dùcát' gánt' 'àgáx his wife wept outside (=his wife the outside at
wept) 323.3

gánt' wugút' at the outside they walked 327.13
ga'nt' 'uwagút' she went outside 255.8
gànuyax k'áwduliú was made to live outside 257.5
ha gu gánx' 'a come outside 259.8
gánu q'ux has wudiq'ét they started back outside 260.11
ga'ndè (toward) outside 267.6

## \*givi MIDDLE 252.1.

\*yī'giyi mid-day 254.2 giyigét in the middle 254.6 híndè giyige daqxu aw when he came to the middle of the water 301.10

#### k'á SURFACE.

'àxk'à on me
bitk'à the house-top
bitk'à on the house
càk'à on the head
càk'à bow of canoe
càk'anàx across the mountain (cà mountain; -nàx through)
'à'k'àt' on the surface of the lake 257.2
duwack'à surface of her cheek 265.10
dugùkk'ax at the surface of his ears 272.2

#### k'í TOP.

càk'i top of head
càcàk'i top of mountain (=mountain head top)
dùbidì k'ınák' top of his house
'axk'inák' above me
\*tổu tsxán 'á nì k'inax [in the air] over a Tsimshian town (=Tsimshian town their top on) 254.11
\*duí c 'á nì 'àk'ıná [in the air] over her father's town (=her father town his its top) 254.13
dvk'ınádà above him [on a mountain] (=his top outer side) 264.3
k'indè upward 362.6

# gè PLACE BETWEEN FOLDS OF SOMETHING.

ἀἀἀgè between the pages of a book dugàtsgè between his legs

'agéà inside [a fort] (=it between at) 296.2 'agédè toward the inside [of a fort] 296.2 núgè inside of a fort 296.11

## gut' WITHOUT.

\*agō't without him 361.9
\*dogō't without him 356.12
'àtkatskugút' without the boy [168.61]

# q'in this side (opposite to ya face).

\*waktwa'nı q'inx this side of Victoria 406.68

Used in comparisons to express a lesser degree of a quality.

'àxq'in 'lk"ligè you are smaller than I (this side of me you are big)
'àq'in k'vgé it is smaller than (another object)
'àxq'in 'wlixùn you are thinner than I
'àxq'in 'ik'uda't you are lighter than I

#### xán PROXIMITY.

'àx xánnáx near me (=my proximity through)

dvká'k xanx close to his uncle (=his uncle proximity at) 262.2

qá'xàxánt' to the mouths of men (qá man; ¾á mouth; -t' towards)

262.3

àwan xa'nx near by (à it; wan side; -x at) 256.12

dulá xa'ndè to his mother 258.9

duyì xándè toward a place near and under him (yì place underneath;

-dè towards) 262.9

dui c ne li xánx near her father's house ('i' c father; nel inside of house,

home; -(y) possessive) 252.6

# χὸ PLACE AMONG.

bàxò among us basduxoż in their midst (basdu their; -ż at) caq'xòż" among driftwood 253.7 xát' xònax among the salmon 302.5

Reference to text at end of this paper.

A few nominal stems of the same form as the locative nouns express concepts of a different character:—

sák" material, destined to be—
nàát'sák" material for clothing
nígwałsák" material for paint
'axca't'sák" my future wife
\*dukedē'dısak" what is to be an apron 318.4
\*tši'xayı sak" intended to make them sneeze 324.3
\*cka'tnıkšā'tı sak" to be one who is expert in telling 379.4 (šā'tı see p. 91)
\*ī'laocadayı sak" to be your armor 381.1
qut' destruction (?)
qudax cùwaxix they came to an end
\*qotx cū'waxīx they were destroyed 267.1

# § 43. COMPOSITION OF STEMS.

Attributive relations are expressed by the juxtaposition of stems.

tè bit' stone house (te' stone, bit' house)
li kàn nasal point, point of nose (li nose, kàn point)
gùtc' gás wolf post 338.14
cáwat' yét' woman child (daughter) 363.6
Kágwantan càwát a Kagwantan woman 338.7

Similar compounds designating parts of the body may be considered in the same way (see p. 89):

qácá human head (qá man; cá head) xútscá grizzly-bear head (xúts grizzly bear)

Since parts of the body and terms of relationship take no possessive suffixes (see p. 89), terms of this class form compounds by juxtaposition which have a possessive meaning.

Terms designating parts of the body, at least, might also be explained as of attributive character. When parts of the body of human beings are designated, it is customary to express this by adding the noun  $q\hat{a}$  MAN, or  $q\hat{a}$  SOME PERSON.

qácά man's head (or human head) qàcá some person's head (or some human head) xútscá bear's head

For terms of relationship there is an actual possessive relation of the nouns that stand in juxtaposition.

\*q'ayega'tqen La q'ayega'tgen's mother 338.12
gùxu yátku a slave's child (or slave child) 264.14
duk'ák' cat' his uncle's wife (k'ák' uncle, cat' wife) 265.14

It is not necessary to consider these terms as single words, since the component elements retain their independence. When certain compounds of this class appear as proper names, the pitch of one of the component elements may change from high to low, and in this case a true compound is formed (see p. 12).

xúts nùwú the bear's fort xùts nùwú Bear Fort (a place name)
'ák' small lake 'àk''qwán people of Little Lake

The same happens when nouns designating parts of the body are compounded with verbal stems expressing qualities, in the sense that these qualities are permanent, and therefore serve, in these combinations, as attributive terms of nominal or predicative character.

yàlèt white-faced (yá face; lét white)
lèt yá a white face
lètés dirty-nosed (lè nose; tés dirty); but dùlèwù letés his nose is
dirty
gèkkùwát long-eared (gèk" ear; kèwát [from yat] long)
yù lètés that dirty-faced (nosed) one!
yàkùwús 'vltán (you) broad-faced fellow!

A change from high to low pitch occurs also in a few cases in which a noun designating a part of the body is used in a wider, locative sense.

yá face (surface); lbyàxàn point of nose (lb nose; yá face; xàn point)

Terms expressing some parts of the body (like  $\cancel{k}\acute{a}$  MOUTH,  $\emph{l}\acute{v}$  NOSE,  $\emph{y}\acute{a}$  FACE, etc.) and certain locative terms (like  $\emph{k}\acute{a}$  SURFACE) enter also into verbal compounds (see § 30, p. 68).

# DEMONSTRATIVE AND INTERROGATIVE PRONOUNS (§§ 44-45).

§ 44. DEMONSTRATIVE PRONOUNS.

There are five forms of the demonstrative pronoun:

yá this near me

be that near him and nearer than you

we that near thee

yú that near him and farther away than you

# A fifth form bà occurs in

hàdé this way, in the direction towards me 344.14
hàt hither 353.5

hàndè this way [169.4<sup>1</sup>] hàx here

I have no other forms of ba, and its meaning is therefore uncertain.

Demonstrative adverbs are derived from these by means of post-positions and by composition with pronouns.

yàż yużèwàt'án he talked here yút' q'ùxàú I live there yádáx away from here, near me yádè towards me wédè towards you he'de towards him who is nearer than you yúde towards him who is farther away than you

Reference to text at end of this paper.

The demonstrative pronouns, when used as attributes, do not take post-positions. These are attached to the noun.

yáhítý in this house \*yaqoa'ztūý in these feathers 385.12 yáhít¾ yì¾ in these houses (literally, these houses in under side in)

The demonstratives in connection with the third person pronoun 'à are used very commonly in narrative. In most of the texts recorded by Dr. Swanton, and also in Mr. Shotridge's text, the form 'àwé occurs, apparently as a predicative form summarizing what precedes.

tsás guck 'awk yàn'àwlidjáq" only I do not know, that it was, he maintained it

### We find also

'àx' 'ayá here 'àx' 'awé there

'àx' 'ah' there, near him and nearer than you

'ax' 'ayû there, near him and farther than you

We find, however, also forms with other demonstratives.

núgùtc 'àyá hàt' xwàgút' because he is sick, hither I come núgùtc 'àwé hàt' ìyàgút' because he is sick, hither you come xàt' núgùtc 'àyá hàt' 'uwayút' because I am sick, hither he comes

xàt' núgùtc 'àyú hàt' wùgúdin because I was sick, hither he came \*îtū'wugi yanē'k", ayu' acia'osiqa are your feelings sick? that he said to her 384.9

\*tċāk<sup>u</sup> wvnā'wa akā'k-has, ā'ya yaq!azē'x long ago dead our uncles, these are dancing 385.10

The demonstrative pronouns occur also with an element  $d\hat{u}$  (see also pp. 45, 52, 116).

yádù 'agé is it here? yádù bù he is here \*yū'do yiī'c ānı' there is your father's house 253.14 Related to these forms are probably—

\*ā'wu ho he is there 265.7 ('àwù 'àgé hù is he there?)
'àwù 'àgé is it there?

\*ā'wu has they are there 287.5

The interrogative  $g\hat{u}s\hat{u}$  may perhaps be derived from  $g\hat{u}-s\hat{u}-w\hat{v}$ .

Note.—In the songs contained in Swanton's collection a form *ci* is found which is translated as a demonstrative.

\*dēl yax wudatsē'n cēyē'l that raven must be a big fellow 390.1

\*yēsu' xat yailidjē'tc ceyē'l you surprise me, O raven! 401.1

\*axyax wunī'yı qa cı'līngıt ā'nı tūt wusgaxē'n like me being a man this people's land in is crying 407.4

\*yax ci'tūwu' yaqugwatī' how will this mind be (?) 398.1

\*Lēk yendudzīqā' cī Ģānaxtē'dī ya'tki not finished speaking these Ģānaxtē'di's children (?) 397.4

\* $ceqay\bar{e}'l\iota$  this raven tribe 397.4 (see also 392.1; 405.1)

This element appears also before verbs in a position analogous to other demonstratives.

\*dē cılıgā'wu gawayā'ge now this drum is making noise \*uxkē' yanaqē'n cıyeyatı Wuckitā'n ya'txı why do you say this, Wuckitā'n's children (?) 411.4

Probably a number of doubtful forms belong with this element.

\*tsas acuwu' wudıla'xe ak"cē'gi only this half-mouldy one? 311.5

\* $gu \bar{a}k^u c\epsilon d\bar{e}l k'ed\bar{e}'n iwul\bar{a}'q$  here where you will be well warmed 377.1 \* $ak^u ce' \bar{\imath}wak'e'g_i$  are you here good? 396.4

\* $dasa'k^uc\bar{i}$  yitucūna' what caused you (to come) here? 283.2

\* $d\bar{a}tinsa'k^uc\iota$  with what (can you act)? 295.9

\*wâ'sakucıs xat qogwati' how shall I be? 415.2

\* $g\bar{u}su'$   $guc\epsilon'l$  where may not — 410.5

\*tca xat guce'  $d\bar{e}t$  — indeed to me not — 413.5 (also 410.10)

\*agā' gucı therefore then (see also 394.4; 398.3; 408.6)

The element  $ak^u$ , which appears in combination with ci (see examples above), occurs also with other demonstratives.

akya 400.6

akwe 401.5; 406.7

# § 45. Interrogative and Indefinite Pronouns, Adverbs, and Particles.

Interrogative and indefinite pronominal and adverbial stems are—

 $a(d\hat{u})$  who? some one  $a(d\hat{u})$  what? something

wà how? somehow gù where? somewhere

The particle sá appears in combination with all of these, both in interrogative and in indefinite forms.

The particle ' $ag\iota$  (- $g\iota$ ) expresses the question in sentences that contain no interrogative pronoun, but in some cases it is also used with the pronoun. In the form - $sg\iota$  the particle has a dubitative meaning.

# I. ' $\grave{a}(d\grave{u})$ WHO? SOME ONE.

The  $d\hat{u}$  of this pronoun is evidently an independent morphological element, perhaps related to the third person  $d\hat{u}$  (see pp. 45, 52, 114). We find—

yàdù hỏ he is here wédù 'àgé is it here? yádù 'àgé is it here?

# (a) Interrogative pronoun with sá.

'àdù'sá whom do you mean?

'àdùsàyú who is he?

'àdùtcsà who did it? (literally, by whom?)

'adùsa' ade yànàgit' who went there?

<sup>\*</sup>adō'tsa wuzīq ās-zē'tu who broke the branch? 290.12

- (b) Particle sá separated from interrogative pronoun. \*adutū'isas yē natī'tc in whose mind is it? 414.4 (tūi in mind) āsdō'sa who? 379.4
  - (c) With particle agi (see under No. 5).

\*adū'sgi qasī' gaca' who perhaps will marry my daughter? 273.2 \*adū'tsa kāwanā'gi xa'ayā who sent these warriors? 339.5

(d) Indefinite pronoun with sa.

tćà 'àdù sá any one
\*adū'sa gūx dutcīyē'yatı whoever has slaves 345.1 (also 347.8)
\*Lēt adu'tsa no one 266.3
\*ādū'sa dutā'k qodzite' whoever has a sister 347.4

#### 2. dà WHAT? SOMETHING.

(a) Interrogative pronoun with sá.

\*dasa'yu what is that? 258.2; 349.9; 371.2 \* $d\bar{a}'saya$  what is this? 331.12  $d\dot{a}s\dot{a}$  what? \* $dasa'k^uc\bar{\iota}$   $y\bar{\iota}tuc\bar{\iota}na'$  what caused you (to come)? 283.2

(b) Particle sá separated from interrogative pronoun.

\*hadā'tınsa with what? 273.4

\*dāquhī'ndesa' yihan to what creek are you going? 305.1

\*daqâ'tkaxsa cxa'dzıxan what do I love? 401.3 (in Swanton read Love for LIVE)

\*daqâ'tkaxsa axtuwa'sıgu what do I care? 398.7

\*dātsak"sayu' for what? 414.8

\*dagagō'tcsa what about the Wolf phratry? 397.8

\*dagoqātcsa xat gaxsınē'x what person will save me? 408.8

dàttcsàyú for what reason? (literally, by what means is it?)

dàqvàsá which one? (qvà however)

\*dātınsa'k"cı with what? 295.9

(c) Without sá.

da' yidat why now? 404.8

(d) Indefinite pronoun with sa.

dàsa something tàdàsa whatever 334.12

3. wà HOW? SOMEHOW.

(a) Interrogative adverb with sá.

wàsá yàt'î how is it?
\*wâsa xat yate' xat how am I? 273.4
\*wā'sas xat yatī' how am I? 295.9
\*wasa' duwasā'k" how does one name it? 340.12, 13
\*he wā'sa itū'watī how are you minded? 384.8
\*wā'sa īya'odudzīga' how did they say to you? 302.12
\*wā'sa ī'wani how are you? 312.2 (also 273.9; 275.5)
\*wa'sa qōwanū'k" qo'uawe how are the people acting? 284.11
\*hawâ'sas ī'yenuk īwactu' how is the inside of your cheek? 282.4
\*wa'sal càyadat igu't how (is it that) you do not go up the mountain? 268.2

- (b) Particle sá separated from the interrogative adverb. wànànisàyú what has happened there? (See under [e])
- (c) Without particle sá. wànàni what has happened?
  - (d) Indefinite adverb with sá.

\*wāsa whatever 344.11 (see also 350.9)
hwàsa not anyhow
Lét wàsa in no way
wàsa q'al'a dùyát'i adávšgunútc as a mother washes her child

(e) Particle sá separated from indefinite adverb.

th wà 'alwuniyisayû nothing at all happened
\*wâqogukē:sawe when it became good weather 351.4
\*wai'xsaxa'nisa how I love you 411.8

The form \*wānanī'sawe (297.4, 10; 303.7, 11, 13; 304.7; 306.9; 308.13) As IT HAPPENED is used in the sense of AT

once. It occurs also with other demonstratives, as wananī'sayu (369.1, 2; 379.7).

## 4. gu WHERE? SOMEWHERE.

- (a) This adverb appears generally in the form gùsú.

  gùsú hú quà where is he? (quà however)

  \*gūsu'ho axqē'lk where is my nephew? 268.9 (see also 290.10; 297.9;
  311.10, 12; 359.4; 362.1)
- (b) Interrogative adverb with sá. gùsá where?
- (c) Particle sá separated from interrogative adverb.
- \*gudē'sa which way? 315.2
  gut'ása q'ìyàú where do you live?
  \*gūtx nao sa ika'olicu from where did you get rum? 403.8
  \*gū'nax a'de wuqoxō'sa which way did you go? 275.14
  \*guda'xsa whence? 335.4
  \*gudaxqā'xsayu whence is it? 259.10
  - (d) Indefinite adverb with sá.
- \*ha gū'sa (here) where 267.8 tèà gùsa anywhere
  - (e) Particle sá separated from indefinite adverb.
- \*gudē'sa to some place 347.5 tĉagútsa everywhere 267.2 \*Lēt gudē'sa to nowhere 351.11 \*gutxa'tsayu from somewhere 259.12
  - (f) Indefinite adverb without sá.
- \* $L\bar{e}l$  gâwe (=  $g\dot{u}$ 'àw\(\epsilon\) nowhere 351.11 \* $g\bar{u}tx$  from anywhere 361.4
- \*gudē'nax to some place 347.5
- (g) Derived from gu is also—gòtgìnsa' when

5. sá, interrogative and indefinite particle.

. In the preceding examples it has been shown that sá appears both with interrogative and indefinite pronouns and adverbs. It seems that sometimes this particle determines the interrogative form.

'àsá is that he?

In some cases a terminal s is found which may be related to sa.

'áq'vàs what about it? (q'vá however)
hòq'vàs what about him?
dàqvàs what however?
wàsás yàt'ì how is he? (see also 282.4)

- 6. -gi interrogative particle.
  - (a) In sentences without interrogative pronoun or adverb.

\*isikū'gi do you know? 313.7, 9; 314.4; 384.1 \*itū'wugi yanē'k" is your heart sick? 384.9 Le'gil xat' 'unúk" am I not sick?

(b) With pronoun 'a of third person.

\*dji'dagi kādjiyata'n did he give her to him (his hands)? 365.10

\*yū' nū agi' Lēl yen'unī'tc that fort is it not ready? 315.7

\*yīhâ'ntc agi' ye yī'sini did ye do this? 281.4

\*yīyaā'xtc age' do you hear it? 294.5

\*wae'tc agi acuka'yiliya'x was it made by you? 410.4

\*līngi'tc agi' ye usi'ni does a person do it? 411.5

Le'k' àgil xàt' 'unûk'' am I not sick?

(c) With interrogative pronouns or adverbs.

gūsu' yen yuq<sup>u</sup>xe'tcgı when was it broken off? 290.10 waë'tc gâwe (= gù 'àwé)ge yē'sını did you do it? 267.9

# (d) $-sg\iota$ PERHAPS (?).

\*adū'sgi qasī' gaca' who perhaps will marry my daughter? 273.2;

\*tčayē'guski perhaps entirely (?) 254.12
dè wòdùwàdjaq` 'asgi 'axhonx here perhaps some one killed my elder
brother

# § 46. NEGATION.

The negative is expressed by particles, the influence of which upon the modal prefixes has been discussed on pp. 60 et seq.

The negative forms of the verb are expressed by the particle l. This appears alone only in subordinate clauses.

\*ł ana'x keqâgudiya when I cannot come 391.8 ł xàt' gunúk" when I was not sick ł yàk'xuq'ux when I was not travelling by canoe lyàgùxlàsîn whenever I hide it

We have also

lxidja'qcgidé after all, I did not kill him

In other cases the negation t is always preceded by a conjunction or by adverbial forms of various types. If there is no other conjunction,  $L\epsilon'$  THEN is used.

Lél xàt' 'ònúk". I am not sick
Lél yànxòq'ùx I am not travelling by canoe

\*Lēl has uaxte kēdē'n they did not hear well 294.4

\*Lēl ade' has guna'xsıniya not was there a way of their doing 297.2

\*wā'sal cāyadat igu't why don't you go up the mountain? 268.2

\*tċul ā'dudjaqdji' when they had not killed (any) 305.10

tċal 'àxòxáyì k'át' if only I had not eaten it
Làxl xàt' 'ònu'k". I am not very sick

In negative questions the independent negation  $L\acute{e}k$  is followed by the interrogative particle ('a)g<sub>i</sub> and by the negative l.

Lék' 'àgil xàt' 'vnúk" am I not sick? Légil xàt' 'vnúk" am I not sick?

The prohibitive is expressed by *lil*.

lil yùxòq'òxgòq' don't let me travel by canoe!

tit nèt 'igùdíq' don't go in!

\*lıl xatāt yītūctī'gk don't listen to her! 300.2

\*lıl ayı'kde djina'qxeq don't let it go there! 380.1

\*lil datī'ngēg yu tēxsā'nı don't let me watch the little stones 390.7

The negation NO is expressed by Lek.

\*Lēk no 268.1; 397.4 Làx Lék positively no!

# § 47. IMPERSONAL VERBS.

All verbs expressing qualities are impersonal, and therefore never take the subjective pronouns of the first and second persons and of the plural. To this group belong,—

'át' cold
yat' long

dex ashamed tà hot

nuk<sup>u</sup>' sick gε large

wus hard dáł heavy tsin strong

xwei tired

For instance:

k'e xàt' guganú $k^u$ ' I shall be sick xàt' wune'x I am safe

A number of ideas that in English are conceived as activities belong to the same class.

xe to camp

xat' gvgaxé I am going to camp

sú to help
nà to die

xat' wvnà I died

Other intransitive verbs take the subjective pronouns.

xà hán I stand
xa 'á I sit

 $t'u \ q'in \text{ we sit}$   $q'vx^u\grave{a}\dot{v} \text{ I am dwelling}$ 

# VOCABULARY (§§ 48–52).

# TLINGIT-ENGLISH VOCABULARY<sup>1</sup> (§§ 48-51).

§ 48. Nouns.

'à a thing 'á lake 257.13 'à dà barbed harpoon-point 310.3, 6; 326.4; 355.15 'át' thing 337.1, 10 nak' 'át' clothing na 'át' armor 201.11 da 'át' dress \*'àt'ú emblem 342.6 'àtdàyí birch \*('atqéci) dried fish 283.4 'àt' father's sister 372.4; 385.15; 'às tree 281.10; 289.9; 335.13; 342.1; 361.10 'àn town 252.1; 257.5; 343.5, 6: home 314.7, 8 'àn qáwu chief (=town man) 258.14 lingi't' 'àní world (= the town of the people) 259.7 'ànk" infant of nobility \*'aqaxyıt' long stringers (longitudinal beams) of house 336.4 'èq' copper 258.7, 8, 11, 12; 259.6, 7; 354.12, 15; 355.8 'éq' beach 259.11; 306.5 'èx fish-oil 253.7; 345.12; 363.10 'ét salt, sea 308.2, 3; 355.6 'it' place 254.4; 262.5; 298.6

('ic) deep 306.5 (\*yaic back current; better, deep [water]) 'ic father 252.2, 5, 6; 257.4; 258.4 \*'itc' rock 369.3; 370.12 'inl armpit [173.2] 'ik' brother (said by female) 286.13; 350.11; 409.5; 411.1 \*'ix point of land 310.2 'lxt' shaman 272.8; 308.4; 310.2, 5; 331.13; 332.1 ('úna) gun 326.3 'úx tooth 263.1; 283.3, 6 ya face 259.12; 260.4; 263.1; 265.10; 271.12; 326.9; 327.4 yà náque bait (=face devil-fish) yáy whale 266.5-8 yaw herring 304.8, 11; 313.6; 318.7; 319.9 yát' offspring yán completion yan hunger 255.5; 262.2; 301.4; 359.5, 6 yànàét' celery [172.12] yàk' mussel 366.5  $y a k^{u}$  canoe 254.6; 258.4, 7, 8; 304.2; 306.5; 322.6; 355.9 yáx<sup>u</sup>tċ sea-otter 323.7 yàx border, edge 254.5; 268.7 yáx likeness, sameness 252.11 yalùlét' cockle

<sup>&</sup>lt;sup>1</sup>Entries placed in parentheses are both nominal and verbal stems. Entries in brackets relate to the text, pp. 168-175 of this volume. Words in parentheses occur both in nominal and verbal forms.

\*vet fat 359.9 \*vene'si tallow 280.9 yék' spirit 270.2; 410.7 vel raven 258.6; 346.5 vì place underneath 255.4; 257.7; 258.11; 260.5; 268.3 vit' son 257.3, 5, 6, 7; 259.5 yis purpose yis wedge 335.14; 345.10; 369.11 \*yis spear 258.3 \*vis shell 278.9 \*vùw stomach 336.5; 363.10, 12 \*wat mouth of river 303.2; 315.5; 353.6 \*wáś stick 252.9; bush 384.14 wàtsix caribou wac cheek 265.10; 267.8; 268.1, 2; 304.9, 11 wác 'át' balls of tobacco (=cheek thing) 342.4 wán edge 275.5; 277.5; 331.8 wag' eye 275.8; 277.1; 278.6; 327.4; 355.1; 372.6; 379.7 wú father-in-law 260.13 \*wu food 353.9; 359.5; 363.1 wù t'? t'iy wùdi prepared bark for making matting \*wusani short hunting-spear 326.3; 327.6 (wùtsagá) cane 345.2; 386.2 wùł cavity 260.9; 271.12; 277.5; 281.10 \*ha shadow 310.0 bàt' a certain one 268.8; 272.11 bat' enclosure 283.2; 328.1; 357.9 bár dung 252.4; 275.11; 279.3; 367.4 bit' house 257.6, 7; 336.1, 2, 3, 7, 8; 343.8 bin water 336.6

\*hutc last 278.8 hinx elder brother (said by male) da weasel 328.12; 347.11; 349.4 (dàidèdi) shaman's outfit 339.13 dà circumference, outside of round object, place around 260.14; 265.10; 268.2; 270.14 da part of tree above man's height \*daededi main timbers of house 335.13; 336.2 \*dawa'tgiya humming-bird 412 (89) \*dane't grease-box 255.4, 6 \*dakét memorial pole 376.2, 5; 377.5, 7 dáx place behind one dè trail 411.1 dis moon 303.5, 6; 361.4: month 358.13 \*duk" skin 272.7; 323.8; 370.5 \*dug cottonwood-tree 360.6 dúł crane 317.5 t'a surface of bottom, bottom side 260.8 t'à back (? see t'a) (t'a) sleep 326.8; 364.3 t'ày fat 284.8; 288.2 t'áy garden \*t'áyıs axe (=stone wedge) 341.8 t'àwé mountain-sheep t'at' night 316.11; 343.5; 358.13 t'at'úk" cave 270.2; 410.7 t'ás thread t'àn navel t'àn sea-lion 324.1-4; 363.12 t'ak' year 322.1, 2; 336.3; 350.1, 6; 356.7; 358.5, 6; 365.13 t'ágł hammer t'aqayet mortar 342.2 \*t'ax retaining-plank 346.1 t'áqa mosquito 278.13 t'áxxè dentalia

 $(t'\acute{a}\dot{x}^u)$  smoke-signal, smoke rising from house [170.4] ťaxáť needle t'éx heart 297.9; 380.4 t'è stone 274.11; 277.6; 330.12, 13; 334.15; 335.14; 345.10; 360.2: gall dvťèkí his little stone t'í chin t'iy thick bark \*t'ınná copper plate 259.13; 261.5; 347.1; 355.9; 356.4 t'ınx Arctostaphylus uva ursi  $(t'i\vec{x})$  rope t'il shoe 370.5 t'it scar t'il dog-salmon 303.11 t'ú mind 315.12: inside 256.2; 268.5 t'ù tallow 280.5 \*t'utc fresh 306.11; 316.3 t'oq' anus 252.4 *tà* king-salmon duťakú his small king-salmon tá board dutákù his small board tá back 255.8; 324.1 táw feather  $t \acute{a} t(k)$  a small living thing ťág'" joist xatax door 342.2 tál flatness tek behind (see tá) 382.8 (texá) bent hook tiv elbow tìy k'uwát long-elbowed \*liq ice 273.3, 11 łuk' cradle (sa) name \*sanaxét south wind 410.9 sán'è father's brother

\*sak' olachen 331.3, 10; 351.7; 363.10 sáku material 258.12 sák" small rafters of house  $s \dot{\alpha} k^u t^i$  handle 368.4 ságs bow and arrows 257.11; 270.12 (a tree used for making bows): bow (\*saks) si neck 307.2; 316.5, 7 (sa 307.2; sēt 316.7) si daughter 252.1; 259.3; 260.9, 14; 273.1, 2; 332.5 \*sıît horizon 314.9 sit' spruce 325.1 \*sd glacier 329.8; 338.3; 348.10 sìn deadfall sik' strap, belt, cord \*su rain 329.10 śà clay *šati* master 326.6; 336.1; 343.8, šáť left side 291.8 śàgèdi beaver 332.10; 333.7; 335.8 (not sagedi as on 333.7) sàgèdìt'àn bat (sagedit'an driving beavers) *sàg* bone 284.2; 328.11, 12; 329.14; 357.5 \*sagse'd bone necklace 318.6 šàx ground-hog 329.10; 391.1 *šax*<sup>u</sup> hat 336.12; 346.5; 376.10; 385.2; 386.1 \*šaxu cadakúq hat with rings 336.12 \*saxt devil's-club 308.2, 3; 384.10; 385.2 (sèq) smoke 253.11; 327.12 \*šaqdakit pipe 342.4 sì eyebrows šìk' black bear 357.11 šix dust

śiż dish 281.2, 9, 12; 347.1; 353.1 \*šiga moss 284.4 śù withe (sùw) blue, green 349.9: greenstone 341.8 \* $s\bar{u}s$  a water-bird, sp. 318.5 \*śúk" rib 278.8 dzàs skin 328.1: thong [173.1] \*tsasgwéł bag 328.11 tsa seal 263.13; 326.2, 4 tsanté flounder tsàgál spear 362.8 (tsàgál 338.9) tsáłk gopher 333.8; 348.3 \*tsalxán Cape Fairweather 328.14 tslsku moose 332.10; 333.7; 344.11  $tsvsk^u$  owl 300.5 \*tsîk' roasting-spit 314.2 tsut'át' morning 322.4, 5; 331.11 tsvtsk" bird 327.4 cά head 277.14; 331.1; 344.8 cá women (plural) 275.14; 328.2; 344.7 cà mountain 277.6; 329.1; 357.9 canax valley 354.12, 14, 15 càw Chiton Stelleri càwát' woman (singular) 259.6; 260.1, 5 cát' wife 262.2; 278.11; 383.6 càt' stem of plant cátx elder sister (said by male) 281.5; 282.3, 8 (càn) poor thing càn old person 280.6; 282.11; 383.6 \*cagún ammunition 290.14; 291.1 cag' driftwood 253.7 cáł spoon 335.3; 345.6 cal salmon-trap 315.9 cé blood 327.6; 365.8 cèt horn 362.8 cècúx<sup>u</sup> rattle 318.4

(ci) song 336.5; 343.6; 349.1; 353.2 civ right side 201.8 ciy limb of tree 324.2 civit before ci end 255.2; 257.6; 267.7; 333.8; 363.10 cùk'á ancestor cù half \*cux seal spear-shaft 326.4 (djá hush!) djádjì snowshoes 328.9; 329.6 djánwi mountain-goat 270.11; 285.10; 357.11; 362.6, 8 \*djagóx skin canoe 351.3, 13 diin hand 355.1 (djun) dream 322.4; 357.1; 364.5, 6. 10 \*tcas humpback-salmon 303.11; 305.3; 355.13, 14 \*tcac branch 257.6, 7: 258.11 tcàn mother-in-law 285.7 (tcún) vertical 282.1 tcùnét arrow 335.2 \*tcuk'an brush 333.3, 11: grass [172.17]tcxánk grandchild 253.12; 283.8-ΙI (tċak') long ago; old 327.11 tcak eagle 269.3 tćał cache [174.15] tčítgá skate \*(tčíťa) toilet-stick 357.6 \*tčin hair switch 340.13; 341.3; iron hair-ornament na tribe, people 409.8, 10 nak' 'át' clothing nák" medicine 367.6; 373.4 nagašé fox nágu bait, devil-fish 276.3, 7 nàxèn Chilkat blanket 343.7

náx<sup>u</sup> halibut-hook nèt inside of house 260.12; 264.8; 271.13; 376.9 nù fort 315.9 núsk" wolverene nuk" wind nůkciván mink (see lukciván) nux shell 329.6; 366.6 gaw drum 328.13, 14: 335.14; 343.4; 353.1 gas post (\*gas) 262.5, 6; 336.2; 385.5, 6 gán outside of house 260.4; 323.3; 327.13 (gàn) shine, sun, fire 283.5; 322.6, 8; 364.12; 380.21 gàqlán palate gáx<sup>u</sup> duck gáť (\*gar) clam 265.4; 364.11 \*gic kelp 283.12; 284.3 \*gidjùk' (kidjuk) fish-hawk 256.7 go butt-end of standing tree gùs cloud 304.1; 329.11 (see gwas) \*guc thumb 286.5, 12 gùtc hill [170.9] 253.11; 282.10 \*(ca)gun friend 267.1 328.8; \*gunxá abalone 334.12; 344.7  $g\acute{u}k^{u}$  ear 272.2; 328.8; 336.10, 11; 366.10  $gux^u$  slave 252.2, 6; 260.2, 3; 261.5; 332.11; 343.9 (gwas) foggy, (qogás 348.6 fog) (gwáłà) dagger gwéł bag, pouch k'á surface 254.3; 257.2; 265.10; 272.2 k'abák" (\*quhák" 302.8; qabák" 278.6; 304.12) salmon-roe \*k'at' shallow basket 300.1, 3 k'át' sea-otter harpoon

\* $(k'at'i\dot{x})$  twisted copper ring k'át' digging-stick (k'asiyé) something strange \*k'ats pounded shell 329.5; 342.3 k'ani brother-in-law 323.8; 353. 11; 367.7 k'agák' mouse 282.10, 11 \*k'agedi side of sheep 267.5, 7; 271.3 k'ák' mother's brother 264.1, 6; 268.3, 4; 269.11; 410.7 k'ák' cát' mother's brother's wife 265.9, 13, 14; 267.7, 9  $k'\alpha k''$ , see  $q'\alpha k''$ k'ax cover k'all ashes [175.6] k'áłk" brother's child (said by woman) k'èt' cover  $k \epsilon d \bar{e} d$  apron 318.4, 5 \*k'étu pick 338.8 k'ècic alnus k'éłk sister's child (said by man) (\*qełk') 267.6, 10; 268.1, 10; 269.6, 7, 12; 278.3; 379.3 'ic k'élk father's sister's child \*k'ézadi gull 269.3, 4; 301.3; 308.7; 350.8 k'èL dog 353.9; 362.4, 5 k'i top 254.11, 13; 264.3; 362.6 \*k'is bracelet 258.12 k'lk younger brother, younger sister 281.6; 282, 3, 4, 8, 11, 12; 322.5; 353.8, 9 k'ùw Chiton tunicata \*k'ut' salmon-nest 268.7, 11, 12; 269.5, 6 k'úcdà otter k'ùtsin rat 277.1 \*k'utċ point of spear 310.3 (or Kulc 327.7)

 $k'\acute{u}g^{u'}$  hole [173.3] (k'vlixélcan) hideous, ghost kwat egg \*kwas urine 275.1 kan anger 260.12; 321.6 \*kágan a fish 351.7 kàk'ané grease-dish ke butt-end of tree, log 262.5, 6 \*kesánı boys 259.2; 345.12; 354.9 \*kink stale salmon-head 278.3, 5 kudás shirt 277.3,4; 297.7; 346.1; 370.5  $kux^u$  marten 328.8; 332.10; 343.7 \*kolk' mud 384.11, 17 \*kwalx green fern-roots 358.7, 9 gayés iron 258.12 gàt' sockeye-salmon (gas post, see gas) gátc mat 316.7, 8 gan fire-wood 273.9; 274.7; 369.11; 383.5 (see gan) (gan outside 260.4, see gán) gànùk' petrel \*gantc leaf-tobacco 329.5; 342.1, 5 gàq' lynx gaque heart of tree 366.1 (gaz clam, see gál; cliff, see gel) gè place between folds of something 296.2, 11 \*gey head of bay 326.5, 7; 330.8 gew net 270.11; 361.3, 9 (gir \*gel cliff 353.12) gùtc wolf 343.8 guna other 369.5 gunaná foreign tribe (Athapascan) gogtc olachen-net 331.5; 332.7, 9, 11 q'á man 258.14; 259.10; 262.3; 322.2; 344.8 'àn qáwu chief (=town man) 252.1

q'à some one \*q'ahás filth 257.3 \*q'at' rock-slide 300.9 (q'as') stick 285.7 (qas 285.2) g'anacgud'e poor 257.4; 261.3; 291.9; 374.6 \*q'ak" wide 252.4  $a'ak^{u'}$  basket for berrying  $(*kak^{u})$ 252.5; 286.4, 7, 13; 345.6 q'ea dawn 374.3, 4; 375.3 q'is high water 376.1 q'in this side (opposite to ya face) 406.9 g'in Anas clypeata 303.3; 403 (54)\*q'ina quill 256.7 q'v life q'ùwàk'àn deer (quhak<sup>u</sup>, see k'ahák<sup>u</sup>')  $g'\acute{u}k^{u'}$  chest, box 268.3; 328.7 qwán people 333.12; 374.6 (*q* pity!) qa mouth of a bottle or bucket \*qa point of land 330.10; 409.3  $(\dot{x}an ?)$ daite garbage 257.8, 10; 258.14 \*das cascade 308.12, 14; 309.1 *dak*' valley 343.11; 344.1, 3 (q'at' see x'at') \*den painted boards 381.7 \*quts tentacles of squid 276.5-8 g'onyèt wási rose-bush 384.14 (wás bush, stick) \* $\dot{q}ox^u$  flesh (?) 314.14 \*doz stomach, belly 367.13 ἀwάι' pot \*(qwaz) down, feathers 272.2; 307.7; 316.8, 9; 344.7 \*xáctì sack 329.2 xácdo sponge for scratching skin 338.17; 339.1

xatst'u in the sky \*xak" sandbar 268.6; 306.10; 392.4 xàk' open space  $(xak^{u}$  see  $xak^{u}$ ) \*xax nephew (?) 346.2 \*xal large piece of ice 360.14 xel thunder \*xel foam (? xel) 367.4, 5 xin a small fly xixtc frog 330.6; 376.10; 385.6 xún north wind 364.1, 13 xùdzi burnt wood, coals 345.14 xúts grizzly bear 252.4; 359.4; 383.4 xúk' dry wood 253.5, 8; 373.3 \*xat island 291.7; 304.13; 310.10, 11; 322.1; 324.2 *xàn* point xáx crabapple (xúw) woven blanket 328.7, 8; 344.11 ἀμίς club [174.13] xwan boots ([a]xá) paddle 326.10 \*(xa) war 325.1; 380.10, 11 xáy yellow cedar xày cellar \*xaw log 252.10, 11; 282.10, 12 xàw hair 281.3, 9; 320.2 xàw láx gray (= withered hair) xàt' root 352.12 xát' salmon 303.5; 383.3 \*xas salmon-skin 304.5 xan proximity 252.6; 256.12; 258.9; 262.3, 9 \*xana evening 315.12 \*xanáš raft 308.10, 12-14; 309.2 xàk" claw (\*xak" 258.4) 329.7, 8 (xak' finger-nail [?] 274.12; 275.9) \*xédu comb 384.10, 15; 385.2

\*xet chest 338.17 \*(xetc) beating time of shaman 308.5; 309.5 \*xez slime 256.7, 14 (see xel foam) xiy pack, burden xo among 253.7; 302.5 xòn friend, fellow, equal of one 355.1  $x_0x^u$  husband 260.5; 373.7 *xa* mouth 258.1 \*xadadzā' bristle of sea-lion; Handbook of American Indian Languages 201 xas jaw \*xentaxa labret 328.2 *xàn* fire 345.13 *żał*x'é maple ἀέcἀ<sup>u</sup> bluejay\* xis burl of a tree xùs foot 252.4; 253.10; 370.5: ray of light 255.12; 256.1 xún fur-seal 321.4 xun decayed wood łak' a inside of mouth łakásk' seaweed 334.14, 15; 335.7 \*łax<sup>u</sup> famine 265.1 làx red cedar 361.11 łàxànès Ceryle halcyon láx heron 273.3, 7, 9 lèvis fir \*leq red ochre 258.2, 5; 329.2; 336.11; 344.7 \*lit fine basket 270.7; 307.6-8 lenèt' polished horn 335.4 258.10; 259.7; lingit' person 343.10  $lilk^u$  grandparent 280.4; 283.1; 372.3; 373.1; 385.6 lù nose 349.3; point 343.9 łúť Blennius lùn bark of hemlock and cottonwood

łókciyán mink (see nókciyán) ła acicxáw dragon-fly (= no bodyhair) (lew) sand 384.11 li woollen blanket Pin wood  $luwi aik^{u}$  wooden box gúk" lùwi wood for box lút tongue 310.0, 11: 330.10 łuk" cohoe-salmon 303.8, 9 *La* mother 257.5, 11; 258.2; 260.0  $(*L'ak^{u_i})$  new 258.3 Lak<sup>u</sup> mother's sister (Lág') arrow-head (=penetrator) 258.12; 332.4, 10

Làk sister (said by male) 287.2,
3; 347.4; 379.3
Làgwá three-pointed salmon-harpoon
Lèt snow
Lly meat
Latk ground, place 344.2, 5;
356.3, 5, 8
\*Lak rotten 254.3
\*Lak dress 254.3

# § 49. VERBS.

- 'à, 'á, 'én ('én ?) to sit (singular) (plural q'l)
  - yà-á to sit (singular); to live at some place; a tree stands 299.10; anaē'tc 301.1
  - 2. *k*'à-*y*à-*á* to be on (a child carried on back) 366.2; to have on clothing 346.1; to grow 338.1; 355.1
  - 3. q'è-yà-á daylight is coming (q'éa daylight) 327.3; 349.1; (see 374.3) yàq'èyàá daylight is coming 415.2
  - 4.  $q^* \hat{u} y \hat{a} \hat{a}$  there is a famine 264.2; 331.2
  - 5. *yà-yà-á* fish swim in schools 302.4; (303.9)
  - 6. li-áa town, house, stands 346.5
  - 7. yà-sl-á to set the face (i. e., to look, to peep) 295.11; 307.4; 380.10

- 8. q'è-sì-á to bring daylight
- 'áw to tie with a strap

*zit*' tail 277.2, 9–11; 310.5
\**zux* Mount Edgecombe 322.10, 11

- 1. yà-áw strap, handle, means of suspension
- 2. yà-sì-áw to tie with a strap
- 'àt', 'át', 'át', 'a to walk in company (gùt' to walk alone)
  - 1. yà-àt' to walk in company 270.4; 273.2; 357.9
  - 2. sl-àt' to carry (plural)

#### 'át cold

- 1. 'áttc widjágin cold struck him (i. e., he froze) 289.5
- xỳ-sì-át I make it cold qỳ-sì-át it is cold weather
- 'ák' (?)'ák', 'ák' (perhaps) to interlock
  - 1. yà-ák' to weave a basket
  - 2. 'à-cú-fa-ák' to build a fire

3. ll-ák' to set up (sticks in ground) 304.3

(aq?) 301.3; 305.3

(aqu) to mind (?) 369.10; 414.5

, 'àx, 'áx, 'áx to carry a textile

yà-àx to carry a textile
 277.3; 344.11

2. h-dx to use (one's strength) 291.13

3. *si-àx* to pack up 332.12; to tie up a bundle 301.2

'àx, 'áx, 'áx to hear

1. yà-àx to hear 258.6; 260.10 ya-àxtc to hear 294.5

2. lì-àx to make noise 269.8; 341.3 lg'ùl'àxtc deafness

3. sì-àx to listen 294.4

*iyel* (perhaps *yel* raven?) *ixa-lı-iyel* to lie(speak untruth) with mouth 287.3; 402.9

'ek lu-ek to give away in potlatch

'ek" bad yà-ek" to be bad 313.3

'ek" to whistle
k'à-yà-ek" to whistle

'i, 'i. 'i to cook something st-1 271.5; 306.1-1

'ic(?) 'ic, 'ic to string on a thong or string k'a-ll-i'c to string up

'icán poor (see can)
là-ica'n to become poor 377.11

'in to pick up; to carry in a vessel (as a liquid, berries, etc.)

1. yà-in to pick up

2. si-in to carry 268.3; 283.5

'in to kill many (with singular object djàq')

1. γà-'ìn to kill 274.12

2. sl-'in to kill with something 285.5; (\*a'cqosaīn) 278.9

ix to shout, to call, to invite

yà-ix to invite 342.1; 343.3
 k'è-yà-ix to shout (literally, to shout up) 300.1; 302.9
 q'ò-i'x to invite to a feast 336.11; 337.4; 343.2

2. *lì-ix* to call a name in a potlatch 337.2

'ù, 'ú, én to dwell; to be; to try; to have

 $y\dot{a}$ -' $\dot{u}$  to have; to own 278.3, 6 ' $\dot{a}$ - $y\dot{a}$ -' $\dot{u}$  to live somewhere 252.1 (southern dialect)

q'v-wà-ù to dwell 280.1 (Chil-kat dialect)

'ù, 'ú, 'vén to buy

1.  $y\dot{a}$ -' $\dot{u}$  to buy 356.2, 3, 5

2.  $l_{1}$ -' $\hat{u}$ (?) to give in potlatch 344.14; 345.5

3.  $s\iota$ -' $\hat{u}$  to buy a long object 266.2

'ùs, 'ús, 'ús playful, lively

li-ùs

śa-li-ùs gossip, uncontrollable

mouth

'ùs, 'ús, 'ús to wash yà-ùs 313.11; 314.2

'un, 'un, 'in to shoot

1. yà-un to shoot something

2. *li-un* to shoot with an arrow, a gun

 $uk^{u}$ ,  $uk^{u}$ ,  $uk^{u}$ ,  $uk^{u}$  to boil (intr.) (said of a liquid)  $uk^{u}$  296.9

'úx, 'úx, 'úx to blow

- yà-'úx to blow up
- 2. h-ux to blow on something 278.13
- 3. si-u'x to blow up a tube
- yà, yá, yàn to pack, to carry on back (It is doubtful whether all these belong together.)
  - yà-yà 256.9; 293.1; 333.6
     ya'na a pack, burden 333.6
  - 2. k'α-yà-yà to appear 286.11
  - 3. *lì-yà* to hang 296.1; 380.18; 382.5
  - 4. sì-yà(?) 340.9, 10
  - 5. yà-yà-yà to sharpen (face) yayénà whetstone

yat long (after u generally wat)

- yà-yat a bag is elongated k'ayayát long cavity, length of space 'àk'iwáti its length yiwuyat long time 320.2 yikawayā't long (time) 310.13
- 2. li-yat a rod, a town, is long 252.1

yáš to step ll-yáš 252.3

yág' to pull

- yà-yáq' (\*yēq) to pull a person (aboard) 254.8; 280.7
   k'àyágà stern-sheets (literally, puller)
   dàxk'ayágà hoisting-line
- 2. sì-yàq' to pull a long object 390.2

- yèx, yéx, yéx to whittle; to build; to make
  - 1. γà-γèx to whittle
  - 2. *ll-yèx* to build a house, canoe 341.7; 350.2; 351.4; to do 272.4; 278.5

yit', yît', yît' to make oily sl-yit'

yît', yît', yît' to pull, to stretch

- 1. yà-yít' to stretch skin
- 2. sl-yít' to stretch rope

yis fresh, new, young 319.10

yìtc, yttc to fly
k'a-lı-yìtc 399.6

\*yez calm, quiet water
k'à-yα-yēz it became calm
365.5, 9

 $yuk^{u}$ ,  $yuk^{u}$ ,  $yuk^{u}$  to shake

- 1.  $k'\grave{a}-y\grave{a}-y\grave{u}k^u$  to shake 283.4
- 2.  $c\dot{a}$ -k' $\dot{a}$ - $y\dot{a}$ - $y\dot{u}k^{u}$  he shook it 287.10
- 3.  $k'\grave{a}$ - $s\grave{\iota}$ - $y\grave{\iota}k^{u}$  to shake a long object

\*wat' to grow up

- 1. yà-wat' it grows up 299.2
- 2. sl-wát' to raise 274.5; 275.2, 4

wáš (?), wáš, wáš to inquire (see wuš to ask) lu-wáš to inquire

\*(wan) to be on edge k'à-yà-wán 277.10

wàł, wáł, wa'ł to break; to crack; to flood

1. yà-wa'l to crack to pieces; water overflows land

- 2. k'à-yà-wál he broke it 258.8; 351.12
- 3. lì-wál to crack something
- 4. k'a-li-wál to break something

\*wet to menstruate
yà-wet 337.7, 9; 340.4, 6

พช์ fair, light-complexioned นำ-พช

djánwó mountain-goat may be derived from this stem

\*wu food 361.13

\*wus to follow cu-yα-wus 352.11; 353.2

wús tough, hard

- yà-wús for objects like boards, stones, bag-shaped objects, etc.
- 2. lì-wús for cylindrical objects
- 3. k'à-yà-wús for balls, eggs, rings
- 4. djì-k'à-yà-wús for hoops

wús, wús, wús to ask, to inquire (see wás to inquire)

- 1. yà-wús to inquire 284.10; 285.11; 335.4
- 2. ἐὰ-yα-wu's to ask (with mouth) 268.9; 333.13
- 3. *lì-wús* to ask for something 407.5

 $wiq^{u}$ ,  $wiq^{u}$ ,  $wiq^{u}$  a.textile moves; blood flows

- 1.  $y\dot{a}$ - $w\dot{u}q^{u}$  it moves
- 2. ci k'v-wūq" blood ran 268.2
- 3. si- $wuq^{u}$  to cause to move
- 4.  $y\dot{a}$ - $y\dot{a}$ - $w\dot{u}q^u$  to prevent

\*wuq wide (perhaps wux distributive to wu) du-wuq they are wide 258.7 wul (wur, wur?) harassed, troubled

adawúł difficulty, trouble 380.22; 403.9

hà, bà, bén to move of one's own accord. (It seems likely that there are two stems, perhaps hà and hà [see 3]; hèn is also derived from hù q. v.)

1. yà-hà to move 273.3; 280.2; 314.12

duī't yān uwaha' to him hunger moved (i. e., he was hungry) 311.3; 312.12; also 255.5

duī't tā' waha to him sleep moved (i. e., he became sleepy) 367.12

q'ut' wùbá he disappeared

*tāxt daha'* he was discouraged 361.7

yà-yà-hà to swim (bird); to wade

*ya-djı-dı-h*à to swim (a bird) 322.10

ya-q'u-ya-ha to approach (for terms expressing time) 308.4; 350.1; 353.3

k'α-yα-hà to come up 266.6; 358.7

'axyànàdé k'àwàhá I owe it (literally, towards the side away from me it goes)

djì-yà-hà to be sent (inanimate object) 404.3 (literally, to hands it moves)

q'út' djiwahá some one gave birth (literally, it came to some one's hands)

cà-yà-yà-hà plenty 254.13; 297.6; 307.11 sà-yà-hà to need, to want (see 259.3; 366.10; 411.2) yàk<sup>u</sup>yàhà to go 312.12, 13; 315.2

k'à-yà-hà to dig 281.8; 364.11; 366.2

2. lì-hà to find 332.4

djì-lì-hà to transport 374.4;

412.10 (literally, to move to hand)

k'à-lì-hà to furnish, to supply q'ò-lì-hà to wrestle

ca-ya-lì-hà plenty (perhaps to make plenty; see càyàyàhà under 1)

3. sì-hà to miss 260.1; 311.10 yà-sì-hà to pick up 252.6, 8 yá-sì-hà to swim (bird) dji-ù-sì-hà to go hunting 294.3 k'à-sì-hà to dig, to lay on 281.13; 295.5; 352.13 (see also 400.5; 407.7)

gù-bá invisible

Lét gù bá it is plain (literally, it

is not invisible) 305.5; \*Lek

awe tguba 254.13

hát', hát' to drive (animals); to
enclose (perhaps two stems:
 hát', hát', hát'; and hát', hát',
 hát')

(da) hát' (around) enclosure

- 1. k'à-yà-hát' to drive salmon
- 2. q'v-yà-hát' to search for insects (in moss, hair)
- 3. k'à-sì-hát' to drive animals; to cover over
- 4. sl-hát' to enclose

bàc, ba'c, bác to drift (\*xac) b-hàc to drift (impersonal) 277.14; 294.7; 306.7 hàn, ha'n, hα'n to stand (singular) (plural naq')

1. yà-hàn to stand 315.6; 341.3; 344.8, 14; to steer in a certain direction 305.1 yà-yà-hàn to stand aside 350.6 k'a-ya-hàn to stand upright 393.9

qv-di-hàn to stand somewhere 408.3

dju-du-hàn to raise the hand (literally, the hand stands up)

 sì-hàn to make stand han to cut into strips yà-han 274.14

but to pick out, take offbut 283.4, 6; 395.5

hin to believe (perhaps hi, hi, hin) yà-hin 319.5; 362.7; 408.7

bik' full

- 1. *ca-yα-hιk*' to be full 270.13; 299.9; 342.6
- 2. *ca-lì-hık*' to be full of something 267.6;¹ 292.8; 331.9
- 3. (li-hik' he spoke to get strength? 310.4)

hù, hu', hén to wade, to swim (a quadruped)

- 1. *yà-hù* to swim, to wade 350.12
- 2. sl-hù to swim, to wade, for a purpose 302.6; 303.6; 308.7

but' to put on surf-boards

- i. bùdi surf-boards on gunwale of canoe
- 2. sl-hvt to put on surf-boards; to depend on some one

<sup>1</sup> Read caolibi'k instead of coalibik.

hùn, hún, hón to sell

- 1. yà-hùn to sell 266.1
- 2. lì-hùn to go to sell something
- 3. sì-hùn to sell a long object

hun(?)

ya-ya-hun to hunt 354.3

\*huk to shout
yà-huk 413.4

\*húz wrinkled k'à-yà-húz

\*da to flood

*k*'à-*y*à-*da* it flooded it 365.8; 376.1, 4

(da? 411.1)

das to catch in snare ya-das

dàq', dáq', dáq' to appear; (rain, fog) clears away

- 'à-yà-dàq' to clear up 351.14;
   352.1 (361.8?)
- 2. 'à-sì-dàq' to appear 344.4; 349.1; 354.6, 9, 13

dáł heavy

- yà-dál for canoes, stones, planks
- 2. *lì-dàl* for ropes, rods, bags, persons
- 3. k'à-và-dát for balls, rings
- 4. djì-k'à-yà-dáł for hoops

\*dex ashamed

- 1.  $k^*\grave{a}-y\grave{a}-de\acute{x}$  to be ashamed (impersonal) 260.12; 281.1; 403.8
- 2.  $k'\dot{a}$ - $l\dot{l}$ - $d\dot{e}\dot{x}$  to make ashamed 399.9; <sup>1</sup> 405.1

dėl to watch
yà-del 297.4 [170.11; 171.6]

- 1. dis moon
- 2. lì-dis moon shines 255.11, 14

 $d\acute{u} \dot{x}^u$  to tie a knot  $y\grave{a}-d\acute{v} \dot{x}^u$  272.2

\*dur to fly

k'a-li-dur 399.7

t'á to boil in water

- I. t'e'x boiled food
- 2. sì-t'á to boil
- t'à, t'á, t'én to sleep (singular) (plural  $xa\dot{x}^u$ ); to lie down (plural c- $w\dot{v}$ -t-t-dt')
  - 1. t'átc 'ùwàdjáq' sleep struck him 263.3
  - 2. yà-t'à to sleep 314.4; 377.1; 385.12
  - 3. sì-t'à to lay down 306.12 k'e-sì-t'à to put up 307.7

t'àw to steal

- t'àwsàti' thief (= master of stealing)
- 2. yà-t'àw to steal a canoe, paddle, bag, person
- 3. k'à-yà-t'àw to steal a ball, apple
- 4. sì-t'àw to steal a rod, gun, arrow; to steal one at a time
- 5. *ll-t'àw* to help some one steal away

t'àn, t'án, t'án to carry a solid, elongated object. The meaning of this stem seems to be very general. In the examples obtained from Mr. Shotridge it is never used in the plural, while in Swanton's

dis moonshine

<sup>1</sup> Read kanlıdē'q!ası instead of kanlıdē'xası.

texts it occurs quite a number of times in plural form.

1. yà-t'àn to carry, lift, a solid, elongated object (t'ì to carry a bag, ball) 256.10; 327.1; 360.14

k'è-yà-t'àn to carry up 382.14; 409.8; to jump 305.13 gata'nın when it comes down 329.12

yà-t'àn a fish jumps 305.9, 10 \*yiata'n it stood under it 255.2

\*yū'siu kāwatā'n rain stopped 371.1

djl-yà-t'àn to carry to (the hand of) some one 282.13; 297.3; to give in marriage 364.5, 13; 365.11

yà-yà-t'àn to steer 322.6, 7 k'à-yà-t'àn to collect oil on water

- 2. t'u-yà-t'àn to think 273.2; 394.1, 2; 406.6; (literally, to carry mind to some one)
- 3. &à-yà-t'àn to speak to some one (literally, to carry mouth to some one) 269.11; 295.9; 341.11; to aim (literally, to direct a point) &à-dì-t'àn to talk duxétx yù àà t'àngì chief's speaker (literally, his mouth from in progress of mouth moving)
- 4. sì-t'àn to point; to carry a long object 322.12; 329.7,
- 5. cl-t'àn to be in the habit of doing . . . 252.2; 321.2; 399.1

t'aq' to hit with the point of a long thing; to push

1. yà-t'áq' to spear 314.1; 316.3; 393.6

2. *k'à-lì-t'àq'* to push on to some one 285.12; 292.11; 345.13

3. *sì-t'áq'* to hit with butt-end (see also 266.6?)

(t'ax'?) tax to bite
yà-ta'x 342.3, 6
xas-da-t'a'x to chew (literally, to
bite with jaw)

\*t'ax to drift [plural (?)]
ll-t'ax 322.1

 $t^*a\overset{x}{\overset{u}{\overset{}}}$  to make smoke-signals  $\overset{\dot{a}}{\overset{}}-y\overset{\dot{a}}{\overset{}}-t^*a\overset{\dot{x}}{\overset{u}{\overset{}}}$  [171.9]

t'á $\dot{x}$  to spin (see t' $\dot{x}$ , t' $\dot{x}$ ) k'à-sì-t'á $\dot{x}$ 

t'éx to make three-stranded rope; to wring k'à-sι-t'éx to twist

kaodzita' ż crooked 360.3

 $t' \cdot \vec{x}$  to twist (see  $t' \cdot \vec{a} \cdot \vec{x}$ ,  $t' \cdot \vec{\epsilon} \cdot \vec{x}$ )

1.  $x \cdot \vec{a} t' \cdot t' \cdot \vec{x}$  root rope

2. k'à-yà-t'ik to twist 259.5; 307.1, 5

t'etl'(?) greasy li-t'etl' 265.6

t'iy to patch yà-l'iy

t'i to soak salmon yà-t'i

t'ì, t'í, t'ı'n to lift, to carry (a ball, bag) (see t'an, 'ax, nuk")

'a-k'á-wà-t'ì to lift a ball
 'à-yà-t'ì to take, carry something 268.4; 298.2; 326.8

àdjìt' 'à-ya-t'ì to carry to some one's hands (i. e., to give) 301.5; 385.2; 385.16 (see also 280.4; 346.5; 347.1) tuwatī' to feel 375.1; 384.8;

396.1

yà-t'ì to stay, remain, to be at a certain place (persons and objects) 257.6; 281.3

Let' ya'x k'àyàt'ì snow likeness a ball is (i. e., a spherical object is white) (see 255.14; 373.4; 394.1)

dut'iyi his imitation

2. si-t'i to lift, carry, a bag, a long thing

With nominal suffix x: to be 261.5; 267.2; 270.9; 278.13 'àwsù'i to carry a bag q'ùdzù'i to be born; to live 261.5; 280.1; 295.12

t'it', t'it', t'tt' waves carry, rub, something

- I. t'īt' wave
- 2. wudjx ca'tdutit gīc kelps long rubbed against one another by waves 283.12
- 3. (yu-)lu-t'it' waves carry something 321.10; 409.10
  yà-k'a-lu-t'it' waves carry round object

t'in, t'in, t'in to see

- 1. yà-t'ìn to be able to see 255.11; 318.8; 337.7 g'vt'i'nì the ability to see
- 2. qù-yà-t'ìs to look for something 311.11; 1 312.3; 408.3
- 3. yà-yà-t'in to see face (i. e., to recognize)

4. *ll-t'in* to look at something; to watch 270.12; 332.1; 390.7

5. sl-t'in to see (transitive) 309.14; 355.14; 390.7

6. *cl-t*'in to be able to see 402.3, 6 (?)

\*tīq to listen cì-tīq 300.2

t'u, t'u, t'én clever

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- 1. yà-t'ùw to count
- 2. lì-t'úw to teach

t'utc fresh
li-t'utc 320.1

t'útc, t'útc, t'útc

- 1. yà-t'útć to rub on 411.8 (\*tūtć)
- 2. *ll-t'útċ* to pull out wool for spinning

\* $(tu\dot{q}^u$  to tie [Shotridge  $du\dot{x}^u$  q. v.])  $sl-tu\dot{q}^u$  397.10

t'ùl, t'úl, t'úl to drill

- 1. và-t'ù to drill
- 2. lì-t'ùl to drill with something

tà, tá, tén hot

- ya-tà something is hot
   q'ù-wà-tà it is hot weather
   333.1
- 2. ya-yà-tà to be hot (impersonal) 296.8; 304.4; 334.15
- 3. lì-là to make a person feel warm 376.11
- 4. sì-tà to heat an object

<sup>1</sup> Read goti's instead of goti's.

- tàte, táte, táte to slap; to swim (person)
  - 1. yà-tàtc to slap; to swim
  - 2. *lì-fàtc* to make some one swim; to slap some one 295.7
- \*ťan to long (?) lì-ťán 393.10
- tàn it has a grained surface; it has stitches
  yà-tàn (?)
  qàsìstàn spider
- taq to bet, to wager
- \*łax to open xà-yà-łax to open mouth 258.4, 5
- tèx to fish with hook sì-tèx
- tex to pound
  - 1. yà-leż to pound 258.13; 259.1; 268.6
  - 2. lì-tex to knock off a piece
  - 3. sì-tex to pound a long thing 255.6; 303.8; 361.7
- tì, tí, tí to find
  - 1. yà-t'ì 299.1 (see also 281.1; 357.13)
  - 2. sì-te to leave behind 345.7
- \*tik' to fall into a trance li-tik'
- \*tix (tix ?) courageous cì-tix 271.10; 396.7
- tús to broil (near fire, not on a spit)
  - I. ya-lús 275.1, 11
- $fuk^{u}(?)$ ;  $fuk^{u}$ ,  $fuk^{u}$  to shoot an arrow
  - yà-lùk<sup>u</sup> to shoot something 275.3; 298.1; 393.6

- 2. cl- $luk^u$  to fly an arrow (\*duk) 380.3
- sà, sá, sén to name; to breathe
  - 1. sa name 302.10; voice 263.8: 321.5
  - 2. yà-sà to name 257.10; 269.13; 345.9
  - 3. *yà-sà* to breathe, to blow 308.14; 341.1
  - 4. *li-sà* to take name from something 336.6; to be famous
- \* $sak^u$  to last  $li-sak^u$  254.10
- sè, sé, (?) shallow (stem uncertain, perhaps e)
- sìn, sín, sín to hide li-sìn 276.4; 282.2; 338.14
- sîk'(?); sîk', sîk' to detain
  - 1. sìk' belt; cord; strap
  - 2. yà-sîk' 351.13; 363.9
  - 3. *lì-si'k*' 344.10
- sú to help (used only to designate supernatural help); impersonal yà-su' 266.3; 291.10; 380.15
- sús round object, living object, moves through space
  - 1. k'à-yà-sús stars move; to fall (mountain-sheep) 264.4; 336.4
  - 2. *ll-sús* bag moves through space
- \*sux (?)
  - wucdjusū'x they rushed for it greedily 338.15
- $\dot{s}\dot{e}q$ ,  $\dot{s}e'q(?)$ ,  $\dot{s}\dot{e}q$  to smoke
  - 1. šeq' smoke 327.12
  - 2. yà-sèq' to smoke 372.3

3. lì-śèq' to smoke (skin, fish, etc.)

sut' to cover

- 1. yà-šit to cover 268.6, 12; 308.10; 321.8
- 2. lì-sit 331.5, 7

ŝis, ŝis, ŝis to sail; smoke rises; it is blown along by windll-ŝis [171.9]; 385.11

six to be rotten, fermented
li-six

šeł, šeł, šél to tear

- 1. và-sel to tear 291.9; 339.10
- 2. *li-šel* to tear face 339.1; to dig roots 352.12

šú to sew with cedar-withes

- I. và-šú
- 2. lı-šú

šúw, šúw, šúw to chop

- 1. yà-súw 274.13; 275.9
- 2. lì-súw 254.12

 $*\dot{s}\bar{u}n(k)$  ?

ya-śūnk to give forth a peepingsound 277.6

dzi large; difficult

- 1.  $k'\grave{a}-y\grave{a}-d\imath$  great, wonderful 405.6
- 2. ll-dzí difficult 405.8

dzv to hit (\*tsu)

- 1. yà-dzv to hit 338.9; 341.13
- 2. li-dzv to hit with something 278.11

tsàq', tsáq', tsáq' to push with the point of a long thing

1. yà-tsàq' to push with point 256.7, 12; 285.4; 310.8; (a

spirit acts) 268.13; 307.8; to drive away 297.7, 8; 355.12

2. li-tsàq' to punt; to use a pole inclimbing; to stick out 277.2 k'è-djì-li-tsàq' to point upward 355.2

tsèx, tséx, tséx to kick

- 1. và-tsèx
- 2. lì-tsèx 260.10

tsìs, tsis, tsis to dive, to swim under water like a fish

*ll-tsis* to dive 269.1; 277.12; 306.8

ca-li-tsis to stop (?) 326.7

tsin alive, strong

- 1. yà-tsìn to be alive 304.6; 362.12; 390.1
- 2. *lì-tsìn* strong 290.2; 310.14; 350.5 *la-tsìn* strength 290.2, 6, 7

t'v-la-tsin strong-minded 400.10; 404.4

tsik' to broil on spit

- 1. tsik' spit
- 2. li-tsik' to broil on spit 313.9

tsú to splice; to put one thing into another

yà-tsú 293.3

tšàn, tšán, tšán(?) shallow yà-tšàn shallow (snow, water)

tšax to overdo li-tšax 356.10; 360.4; 370.6

ca to marry

- 1. *yà-ca* to marry 254.9; 260.7; 320.1; 365.4
- 2. ll-ca to marry several women (?) 282.5; 284.12

càt'(?), cát', cát' to take

yà-càt' to take; to carry; to place 263.2; 329.2; 367.7
 yà-yà-càt' to lift face of some one 281.5 (263.2)

k'à-yà-càt' to pick up 313.2

2. *li-càt* to seize; to capture 256.11; 287.7; 368.3

can old

yα-can 379.5 (wudicı'n he grew old 320.3)

can poor

1. 'lcán poor 376.1

cáqx to hunt fur-seal with barbed arrow k'à-lì-cáqx

ci, ci, cin to search

- q'ù-yà-ci to search in some indefinite place 260.2; 311.12; 363.2
- 2. yà-cí to touch 268.1; 358.8; 369.9
- 3. yà-ci' to help 265.14; 346.2; 408.7 (has aodιci' they helped 257.3?) ἀα-dα-ci to feast (literally, to

 $\kappa a - a a - ci$  to reast (interally, to help with mouth?) 335.11

cì, cí, cín to sing

- cì song (cì limb of tree) 294.3;
   336.5; 395.2
- 2. yà-cì to sing 270.10; 309.12; 378.3

cic to try to outdo others in eating quickly

ll-cic

\*cu, cu, cen to be drunk; also cēx

1. k'à-yà-cu to drink (inebriating drinks) 400.9

2. *k'à-là-cu* to be drunk 397.8; 403.8; 404.1

cu to hunt

yà-cu(?) 318.13; 360.13

- cu to appear, to show one's self, to stick up
  - 1. yà-cu to appear 253.11; to stick out 360.5; to extend 348.10
  - 2. *ll-cu* a long thing appears, sticks out 274.10; 285.9; 298.6

cùwq, cúwq, cówq to laugh

- yà-cùwq to laugh at some one (transitive) 289.3; 351.9; 408.1
- 2. *lì-cùwq* to laugh at some one (with post-position -x) 257.9; 259.2

cutc to bathe

yà-cútc 289.1; 291.1; 338.17

- djá, djá, djá to advise; to instruct in some kind of work
  - k'υ-q'wα-djά instruction; direction
  - 2. *cu-k* 'α-*djá* to advise 253.14; 313.12; 385.1

djàq', djáq', djáq' to kill (singular object)

- 1. yà-djàq' 254.11; 338.7; 382.11
  t'átc'uwàdjáq' sleep killed him
  (i. e., he fell asleep) 364.3
  'attc'ànàdja'q' cold began to
  kill him 361.11 (read as
  before, instead of \*āt
  tcianādja'q)
- 2. *ll-djàq*' to kill with something

djágu firm

ı.  $yà-djáq^{u}$  firm

2. li- $dj\dot{a}q^{u}$  to make firm; to put up against; to maintain [168.8]; 407.4

djał

1. yà-djáł to pass through 257.1; 366.8, 9

2. k'à-yà-djál to carry 263.14; 292.9; 307.11 (see 344.13; 345.7)

3. cà-k'à-yà-djál to put down before some one 258.13; 259.13; 337.3

4. *lì-djál* to carry a long object 335-3

djètc, djétc, djétc to depress, surprise

1. yà-djètc to be depressed

2. *ll-djètc* to surprise some one, it depresses him 401.1

dji to think

yà-dji 269.10; 280.10; 369.5; 403.3; 410.7

(qox akāi'dadjitc it would turn back, perhaps "think back")

(iyā'wadji he punished you? 402.8)

djun to dream (often; \*tcun)

1. djun a dream 268.7; 322.4; 364.10

2. yà-djun to dream 263.3; 364.3; 391.7

djuq to throw (perhaps same as next) li-dju'q 311.6

djùx, djúx(?), djóx to roll a ring or hoop (see gwal to roll a stone, barrel) k\*a-li-djùx to roll tcán stench lì-tca'n

 $(tc\bar{a}k^u ?)$ 

\*at yīakutcā'k"tc he always had things stored away 280.3

(tcī ?)

dutcī' he held 290.4

(tcīc ?

gunaltcī'c a'ski thank you! 373.1;
377.3

tcūn straight

yà-tcūn 322.11, 12

tcún to wound lì-tcún [173.9]

tcùk", tcúk", tcúk" to rub a skin in order to soften it

yà-tcùk<sup>u</sup> (see 273.5)

 $tc\hat{u}\dot{x}^u$ ,  $tc\hat{u}\dot{x}^u$ (?);  $tc\dot{v}\dot{x}^u$  to rub the body

tċa'k'' to carve wood k'à-yà-tċák''

tčéx dirty 317.12

tċī'yıaq (?) slow
tūtċī'yıaq 303.11

tien to tie to head

lì-tcin 328.12

nà, ná, nán to die (impersonal) yà-nà 257.4; 328.13; 344.11

na to drink

yà-na 308.3; 319.13; 390.4

(na probably the same as the following)

li-na it is so 327.14

nà, ná, nán (né, nén?) to do, to work

1. yà-ná to do 252.8; 275.12; 287.2; 350.13

càt'(?), cát', cát' to take

yà-càt' to take; to carry; to place 263.2; 329.2; 367.7
 yà-yà-càt' to lift face of some one 281.5 (263.2)

 $k'\dot{a}$ - $y\dot{a}$ - $c\dot{a}t'$  to pick up 313.2

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    before, instead of \*āt
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  - 2. lì-djàq' to kill with something

djáqu' firm

I. yà-djáq<sup>u</sup> firm

2. *lì-djàq<sup>u</sup>* to make firm; to put up against; to maintain [168.8]; 407.4

#### diał

- 1. yà-djál to pass through 257.1; 366.8, 9
- 2. k'à-yà-djál to carry 263.14; 292.9; 307.11 (see 344.13; 345.7)
- 3. cà-k'à-yà-djáł to put down before some one 258.13; 259.13; 337.3
- 4. *lì-djál* to carry a long object 335.3

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- 2. *lì-djètc* to surprise some one, it depresses him 401.1

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yà-dji 269.10; 280.10; 369.5; 403.3; 410.7

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(iyā'wadji he punished you? 402.8)

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 $(tc\bar{a}k^u ?)$ 

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 $(tc\bar{\imath} ?)$ 

dutcī' he held 290.4

(tcīc?)

gunaltei'e a'ski thank you! 373.1; 377.3

tcūn straight

yà-tcūn 322.11, 12

tcún to wound lì-tcún [173.9]

tcùk", tcúk", tcúk" to rub a skin in order to soften it

 $ya-tcuk^u$  (see 273.5)

 $tc\dot{u}\dot{x}^{u}$ ,  $tc\dot{u}\dot{x}^{u}$ (?);  $tc\dot{v}\dot{x}^{u}$  to rub the body

tća'k'' to carve wood k'à-yà-tćák''

tčéx dirty 317.12

tčī'yıaq(?) slow

lītćī'yiaq 303.11

tien to tie to head li-tien 328.12

nà, ná, nán to die (impersonal) yà-nà 257.4; 328.13; 344.11

na to drink

yà-na 308.3; 319.13; 390.4

(na probably the same as the following)

*ll-na* it is so 327.14

nà, ná, nán (né, nén?) to do, to work

1. yà-ná to do 252.8; 275.12; 287.2; 350.13

- 2. k'à-yà-ná to send 271.11; 282.8; 333.14: to call out names in a feast 342.3, 5 ¢à-k'à-yà-na to order 308.1
- 3. yé-djì-yà-ná to work (literally, to do with hand)
- 4. k'à-sì-ná to weave
- 5. (*Lukatctā'dana* she tried to make herself look pretty 265.9)

#### nat' to shake

- yà-nat' to shake (intransitive)
   316.11; 353.13; 398.2; 403.4;
   413.2
- 2. si-nat' to cause to shake 394.2
- nàq', nàq', náq' to stand (plural) (singular hàn)
  - yà-náq' 311.11; 336.10; 348.2;
     349.7
  - 2. dji-yà-náq' to let go from hand (apparently also singular) 263.11; 264.3; 415.1
  - 3. k'à-yà-náq' to arise 338.8 (see 354.8)
  - 4. sl-náq' to pursue 298.5, 6; 366.8, 11

náque to be rotten (wood, fibre)

- 1. yà-nάq<sup>u</sup> (a board) is rotten
- 2. sl-náq<sup>u</sup> (a rope) is rotten

náłx wealthy

łì-na'łx 367.2

nēs to sharpen (?)

- 1. yà-lı-nēs to sharpen face (i. e., edge) 277.4
- 2. k'a-lı-nēs to dry (perhaps to try) 359.2

nèx, néx, néx safe

1. yà-nèx to be safe (impersonal) 318.12; 379.2; 386.3; 396.3

- sì-nèx to save some one; a supernatural being takes some one away 305.4; 312.9; 408.9; 412.11
- ni, ni, nin to carry several things 1.  $y\alpha$ -ni to do, to happen 301.11; 320.3; 361.2
  - 2. yàn-yà-ni to finish 315.8; 336.5; 342.13
  - 3. *djì-yà-ni* to make 263.10; 331.12
  - 4. yà-ni to get (fire-wood) 253.5; 307.5; 383.4 (see also 319.10; 333.4; 346.9)
  - 5. si-ni to make; to take 256.12; to do 260.14
  - 6. yàn-sì-ni to finish 258.3; 259.1; 336.2

nút' to swallow

- I. ya-nút' to swallow
  'ac wunút' hàt' yáy him swallowed a certain whale
- 2. si-nút' to catch fish with bait 311.3, 7; 312.1 iskajadi'nudjya'(?) 331.9

nuts to smile

li-nuts

yū'ya-kuļinútsk he was smiling 406.3

ga

- 1. li-ga to load 255.3; 322.6
- 2. ya-ga (?)
  yenkudagā' awe when he got
  through 266.2
  kaxwa'asga I feel lonely 412.3

(gawu) noise (=drum)

- 1. h-gawu noisy 412.8
  salagā'onutc voice is always
  heard 336.8
- 2. Lluwū'gaox drums 343.4

gat

*li-gat*, with *kan* ANGER, to be angry 253.3; 313.8; 337.8

gas a long thing moves straight ahead

1. ya-gaś 310.5; 324.1; 341.9; 345.10

2. *li-gaš* to move 262.4; 264.1; 265.1, 12; 267.3; 319.1, 3; arrow moves 380.4

gāc to cohabit

- 1. dji-gac
- 2. Lagac

gán, gàn to burn

- 1. gάn fire-wood
- 2. ya-gán to burn (intransitive)
- 3. di-gán to shine
- 4. si-gán to burn (transitive) 380.20, 22; 382.3

gé, gén large

- yα-gέ (solid object) 257.7;
   336.8
- 2. li-gé (person, bag, bundle)
- 3. si-gé yek"'dzigé this size (small)

\*ge to refuse

ci-ge 297.9; 299.5; 354.10

\*gex(?)

si-gex

koyasagē'x would have to pay for it 370.3

git' to move

si-git' to move through air, to fall 340.5; 351.13; 380.21 k'èxòsìgit' I awaken him q'ut' wòdqīgīt' to be lost 255.9

\*gin (?)

ci-gin

axcaginiya my future life 397.2

\*gex to put on

ya-gex

 $ka\dot{x}$  aodig $\bar{e}'\dot{x}$  he put (a coat) on 276.6

gi happy

si-gi to be happy 394.81

\*gu to push

si-gu 362.8; 377.13; 413.8 aka'osīgu 324.3

gùt', gút', gút', gú to go (sing.)

- 1. yà-gùt' to go 252.9; 255.8; 277.3
- 2. sì-gùt' to carry on shoulder

\*guk to show(?)

- 1. k'a-li-guktc 379.11
- 2. ci-guk to know 383.5

guq' motion of long thing point forward

1. yà-guq' 277.6

2. sl-guq' to throw, to drift 263.9; 326.42

3. lv-wa-guq' (wa < ya) to run 260.9; 367.12

gwáľ to be upside down k'à-yà-gwáľ

gwáš, gwáš, gwáš fog q'ugáš fog q'uwdìgwáš it is foggy \*kaoligwa'š fog is made 348.4

gwàc, gwác to hop yà-li-gwàc

<sup>1</sup> Read tugasagwē'te instead of tugasagwē'te.

<sup>2</sup> Read dusgu'qtc instead of dusgo'qtc.

gwáł to roll (stone), (trans.)

1. yà-yà-gwał to strike

2. k'a-lı-gwal

gwáł to paint dànigwáll painter

\*ka(?)

\*si-ka(?)

danáckide yu xat yenaska' you have pity on me

k'a', k'a', k'e'n lazy

\*k'e, k'en to track si-k'e 269.3; 312.2; 356.13

\*kel to soak kà-lı-kel to soak (trans.) 336.5

\* $k\epsilon z$ (?) (see kaz,  $\dot{q}\dot{a}z$ )

1. \* $y\dot{a}$ - $k\epsilon z$  to flee 338.4, 5

2.  $k\dot{\alpha}$ - $y\alpha$ - $k\epsilon E$  to open 340.10

3. li-ker

\*at wulike'l he drove hunger away 362.13

k'tt', k'it' to pry up

1. yà-k'ít' to pry up k'it'a crowbar

\*kis to be extinguished k'à-li-kis fire goes out 253.8; 384.5

\*kis(?)

\*kà-yà-kıŝ (time) has passed 361.4

\*kutc(?) (see  $ek^u$ )

\*aodū'wakıtc "they danced the house together" 336.4

\*kiks

k'a-ya-kiks to shake (clothing) 253.6

\*ko

\*yα-ko to fall into a hole 311.9

k'ú, k'vén to know si-k'u to know 342.4

\**kuk*(?)

cı-kuk

cka'wucku'k he behaved (?)

 $k'\dot{u}q'(?)$ ,  $k'\dot{u}q'$ ,  $k'\dot{v}q'$  to bubble (see

1. ya-k'uq' to bubble (intrans.)

2. li-k'uq' to cause to bubble

\*kuq(?)

yà-kuở

\*cadakū'q' (a hat) with rings (?) 336.12

k'úx to bail a canoe k'à-sì-k'úx to bail 365.9 k'ak'ύx"α bailer

\*kwatc to swallow

\*k'α-yα-kâtc to swallow 302.9

\*kwe to mark

\*kwan to swim (a bird) ya-kwan 311.8

\*kat(?)

\*at kaoduwaka't (they) meddled with it 340.10

ka small

 $k'\dot{v}$ -sì- $k\dot{\alpha}$  it is small 336.7 k'à-k'ù-kά a ball is small

kats sharp-pointed k'à-lì-káts it is sharp-pointed xàlàkáts porcupine

kan, kan, kén to jump cı-kan

kàn to hate

1. ci-ka'n 265.9; 267.6; 295.1;

\*kan hatred 287.2

 $*k'ak'^u(?)$ 

\* $awaka'k^u$  he cut it 265.10

\*kaz to creak(?); to open(?) (see  $k\epsilon z$ ,  $\dot{q}\dot{a}z$ )

1. \*h-kar to be cut open (stomach) 367.14

2. \*ci-kar (a cave) creaked (opened?)

3. \*ciłkaz keep quiet! (?)

keż, keż, keż to catch with hook ya-keż 306.10 keża gaff-hook 306.7

\*k'd' to emerge, to come out

k'a-ya-kd to come out 264.3;
 303.4; 304.1; a span of time has passed 322.2

2. si-kit to consume

3. q'v-kit to pick berries 252.1, 3

kuts to break (a strap) yα-lι-kuts 252.5, 7

\*kwan(?)

qv-l-kwan to be able to hear 360.7

\*ga to cover up k'a-ya-ga 27.1.3

\*gat to split

1. ya-gat 277.7; 339.11; to be full of, to be covered with 342.2
gàtá trap

2. si-ga't to be covered with 274.12; 275.10

\*gas to be careful in use of something; to have as a taboo lu-gas 358.7, 8

gàs(?), gás(?), gás to scrape (body)

da gás à scraper for body \*k'a-ya-gās to go out (?) 341.9 \*gáq to swing (a hanging skin)
lu-gáq 328.1

gàx, gáx, gáx to cry

ya-gàx (singular)
 gàx sàt'ì (plural)

\*gar(?)

k'a-ya-ga' ε to think about one's self 364.11

gít', git' dark

1. k'à-cì-get it is dark 292.4; 322.8; 374.2; 375.2; 395.9

2. k'à-git' dark

 $*g \epsilon t$ 

si-get to tramp (?) 393.2

gitc (?), gitc, gitc to throw (stones)

1. ya-gitc (\*qetc 253.6); 257.8; 282.2; 366.5, 10

2. ca-li-gitc to throw away 260.14

gèn, gén, gén to look li-gen 316.12, 13; 317.1, 15; 340.6; 348.4

gèq', géq' stingy cı-geq'

geq to throw (food, stone, coat, person)

1. ya-ged 265.11; 270.8; 275.10; 276.5; to nod (head) 413.9 2. si-ged to throw away

284.2, 6; 384.15

gił, gił, gił to grind ya-gił (\*gēz) 341.8

gú, gù, gwên to wipe łı-gú to wipe xàłgêk<sup>u</sup>. I wipe

q'à, q'á, q'én to sew yà-q'à to sew q'énà awl g'a to say

- ya-yα-q'a to say 265.4;
   282.12; 293.2
   yàa'ά word
- 2. da-ya-yα-q'a to say to some one 271.10; 273.8; 283.13
- 3. *k'a-yα-q'a* to send 256.9; 264.7; 270.14; 271.4
- 4. ½α-yα-yα-q'a to say 273.3; 339.5
- 5. *ya-si-q*'a to say something 255.1, 14; 282.3; 291.3; 340.13

a'at'

li-q'at'
q'vt' yàq'u,i,q'át' he went astray
(see 272.12)

q'àn, q'ân(?), q'an to quarrel

- yα-q'an to quarrel
   xàn wòd q'an he quarrelled
   with me
- 2. *lı-qan* to quarrel about something 296.4

g'ak' to alight

k'à-cι-q'ak' 367.3; 401.2 (perhaps also cι-qax 300.7; cι-qaq to go backward 260.4)

 $q'\acute{e}, q'e(?); q'in to sit$ 

- 1. yα-q'e 256.4; 265.5; 270.12; 280.10; 336.12
- 2. si-q'e 306.2; to raise 381.6

q'it' to suspect  $y\alpha$ -qit' 265.1

\*q' $\epsilon n$  (perhaps from q'a) (to pout?)

- 1. \*t'u-cı-qen to think 312.11; 369.10 (t'u mind)
- 2. \**lı-q*€*n* to think of some one 393.10

q'in, q'in, q'in to fly (sing.)  $y\alpha - q$ 'in 340.2, 3; 380.6

\*q'ek' to remind \*si-q'ek' 271.1

\*q'εε to start \*yα-qεε 260.11

\*q'o' to drift (poles, wood) \*lu-q'o' 376.2, 3; 377.4, 5

\*q'oq' water boils up (as in a rapid)
\*yα-qoq 349.13

g'vx to travel by canoe

1. ya-q'ux 264.13; 272.14; 276.1; 294.1

2. si-q'vx to carry by canoe 290.14; 299.9, 10; 310.6

\*qas (?) lu-qas 381.6; 382.13, 14

\*åac

\*lı-qac to bewitch

\*qa'k" to forget

- 1. \*si-yα-q̂ak<sup>u</sup> 266.7, 8, 9; 271.2; (380.12)
- 2. \*q'ux wudaqāktc every time he came bacle(?) 315.9

qàq', qáq' (?), qáq' to swim (fish)

- 1. yα-qaq' 269.8; 276.9; 277.13; 306.1
- 2. si-qaq' to cause to swim 268.8

 $\dot{q}\dot{\alpha}z$  to cut fish lengthwise, along belly (see  $k\epsilon z$ ,  $k\alpha z$ )

lı-q'ar

\*qe to blame yα-qe 400.11; 415.6

\*( $\dot{q}$ is) to swell (qīs flood 376.1)  $va-\dot{q}$ is to swell (eyes) 327.4 \*q̃es to urinate lı-q̃es

des to sew
 ya-des
 dà dési tailor

\*qec to dry fish ya-qec 301.2

\*qic to draw water(?)
\*qica' bucket

\*qiq to squeeze k`a-li-qiq 362.9

\*qełk' difficult cı-qełk' 316.5

\*qez to rush after one li-qez 353.10

\*qut to emerge k'e-sı-qut 309.6

\*qwan to dry salmon ya-qwan 301.2; 306.4

\*( $\dot{q}waz$ ) to blow eagle-down  $ya-\dot{q}waz$  307.7

xat' to fasten, to be attached

- yα-xat' to be attached 263.14;
   266.7
- su-xat to fasten 271.13; (su-xat to drag, perhaps another stem 392.4)
- 3. *li-xal* to cling, to be attached 269.2 (perhaps another stem)

xàc, xác, xác to cut

1. yà-xàc 306.12; 315.14; 328.13

k'à-yà-xàc to carve

2. *lì-xàc* to cut up 277.13; 362.10; 411.7

 $x \hat{a} t c$  to give up  $(x \epsilon t c?)$ 

1. yà-xatc 287.12, 13; 288.1

2. lì-xatc 287.3; 306.9; 312.8; 363.12

xèn, xén, xén
sl-xèn salmon has rough, manycolored skin

xit' to draw, to paint

1. k'ùxidà pencil, brush

2. cl-xit' to paint k'à-cl-xit' 318.6; 328.13

xit' to push

1. yà-xit 337.10; 353.14

2. *lì-xit* 285.7; 310.10

xit, xit, xit to sweep

1. xíťa broom

yà-xìt to sweep

3. li-xit to scrape (bark, etc.)

(xet? to tell) 295.6

xek" to inhale yà-xek"

xix, xix, xlx a celestial body, wind, ball, moves; to fall; to run

yà-xìx to reach 255.1;
 258.1; 265.10
 q'ùt' cù-yà-xìx to be destroyed 266.9; 269.3

2. *cù-lì-xìx* to destroy 276.13; 340.1

3. *sl-xlx* bag, box, moves 339.4; 343.6

4. cl-xix (in consonantic forms cix), to run 254.1; 257.9; 339.1

xixtc to be suspended

xil to fish with herring-rake (Swanton: \*xil)
yà-xil 299.8

xil, xil, xil confusion, trouble

- 1. k'à-yà-xil' trouble 347.4; 370.8
- 2. k'à-lì-xil (hair, etc.) is entangled, mussed

xun to start

- 1. at yà-xun to start for some place 303.8; 359.2; 365.6; 367.10
- 2. at li-xun to get ready 359.1

xùn, xún, xún(?) thin lì-xùn

xúk" dry

- 1.  $y\alpha x\psi k^{u}$  to be dry 373.2  $\dot{q}u$  wax $\psi k^{u}$  it is dry weather
- 2.  $sl-x \dot{v} k^{u}$  to dry, to make dry 272.8

xwas to hang (translated 302.8 to be heaped up)

- 1. yà-xwas to hang 267.7; 302.8; 327.4
- 2. ll-xwas to hang (a long object) 309.1; 332.3, 4

xwál to be tired di-xwal

xwen, xwén, xwén to lift with a shovel, a spoon (xwen?)

- 1. yà-xwen to take up with a ladle
- 2. lì-xwén

xás to scrape, to slice

- 1. và-xás to scrape
- 2. lì-xas to slice fish along back

\$\delta ll \tau \text{ to break in pieces}
\$y \alpha - \delta ll
\$
\$\delta l \text{ in pieces}
\$\delta l \text

- (xuw) to peg, to pin (see xuw blanket)
  - 1. yà-xu to pin a blanket, to wear a blanket 344.10, 11

k'à-yà-xu to peg

2. sì-xu to drive in a peg

xà, xá, xen to eat

- 1. yà-xà to eat 256.5; 271.8; 283.7
- sì-xà to eat all, to devour 280.11; 359.6
   qō'saxa cannibal 279.1
- lì-xà to eat
  yà at' k'analxén he eats while
  walking

xa to paddle yà-xà 341.14; 342.1

- \*(xa) warrior 340.9; 341.6
- \*xa to take (perhaps the same as ha) 279.2; 343.4; 370.10 (see also 341.15; 342.1)

(xaw) hair cà-si-xaw to have hair on head 281.3

\*(xat?) to extend (339.2?)
sl-xat 271.13

\*xat to drag (see xat')
sl-xat 392.4

xas to sew with roots

- 1. và-xas to sew with roots
- 2. li-xas to make a strong decoction

xan to fall down (?) ci-xān 409.8

xán to love

sì-xán 401.3 (translation has misprint "live" for "love"); 409.1

xaq(?)
sl-xaq to go(?) 254.8

xè, xé, xen to camp over night (impersonal) yà-xè 278.1; 341.15; 355.5 q'ù-xè to camp out 356.14 xà-yà-xè to fast 310.11; 319.7; 341.10

xeš to say (probably xa+š)
 lì-xeš 305.10; 367.1, 2 to say
 k'à-lì-xeš to put down 331.10

xict' to whip, to club yà-xict' 289.8; 290.6; 348.3

xitc, xetc to throw

1. yà-xitc 263.5, 7; 290.11

2. lì-xitc 289.10; 290.5

xìn, xin, xin long object falls sideways or moves turning sideways

cì-xìn 281.12; 347.3; 369.9

\*xex to pour sì-xex 365.9

 $x \dot{e} \dot{x}^{u}(?)$ ,  $x \dot{e} \dot{x}^{u}$ ,  $x \dot{e} \dot{x}^{u}$  to sleep, pl. (singular  $t'\dot{a}$ )

 $y\dot{a}$ - $x\dot{e}\dot{x}^u$  281.8; 312.4; 328.4

\*xēr afraid

k'a-li-xer 272.5; 314.10; 334.4

xut to drop, to chop, to pull

- 1. yà-xul to pull 274.11; 278.12; 285.8; 341.10; to chop 369.11
- 2. li-xul to drop 277.9
- 3. sì-xul to chop to a point 305.9

 $x\dot{u}x^{u}$ ,  $x\dot{u}x^{u}$  (?),  $x\dot{v}x^{u}$  to call

- 1. yà-xùx<sup>u</sup> to call 259.8; 264.8; 311.4
- 2. lì-xùx<sup>u</sup> to sing the words to a song

tàn, tán deep (water, snow) yà-tàn it is deep

*tak*<sup>u</sup>' to scratch

yà-*tak*<sup>u</sup>' 268.2;270.1;271.9;272.4

 $lek^u$  to shake hands  $le-lek^u$  372.5; 397.5

*La* large (see *Len*, p. 87) yα-*La* 362.7

La to feed (?) 304.11

(*Lak*') new 258.3

Làq', Láq', Láq' to overcome, to win yà-Làq' (Swanton Lak 352.3; Lak 401.9, 402.9, 409.3; Lāq 284.9, 356.4, 367.10; Lēq 291.8)

*Lax* mouldy *yà-Lax* 301.5, 6; 311.5, 6

Lit'(Lìt'?) to let go lì-Lit' 363.2

 $\sum_{\alpha} k^{u} \cdot \text{scared}$   $y\alpha - \sum_{\alpha} k^{u} \cdot 272.3$ 

rak wet

1. yà-κακ to be wet

2. li-rak to make wet

(rew) sand

yà-zew to put sand on 317.14

*zìt*, *zit*, *zit* to cast off, to abandon *li-zìt* 345.12, 13; 348.6

*rix*(?)

1. yà-zix bent back 275.8

2. lì-rix dirty 304.12

\*ELE to defecate
yà-ELE 367.3

zυq' decayed, mouldy

 yà-zvq' meat, a single fruit (Swanton yà-zak 254.3, see Lax)

2. lì-ruq entrails, fruits

la complete, deep (le?)

1. yà-la water subsides, flood recedes 377.7; long (time) 253.9; far 331.1 t'ádè nàlé (a hole, a bay) is deep

2. *li-la* to cause (water) to go down 376.6; 377.6

 $l\dot{a}x$  withered, famished  $(lax^u?)$ yà-lax to famish 264.6; 265.1; 332.8

lìt', lit', lit' to slit

1. *lit*'à knife 370.3

2. yà-lìt' to slit

lit' to scatter yà-lit' 336.14

*līt*(?) lonesome *sì-lit* 330.11

*lık*' dizzy *k*'a-ya-*lık*' 361.9

(leq) red (see ochre) 258.2, 5

(lu?) to give away 344.14 yà-lu

luq to pour out lì-luq 342.3

l'át to pick up with tongs

1. lálà tongs

yà-łáť

lèx, léx, léx to dance
'à-yà-lèx 313.4; 318.8; 385.9

líx a pole breaks

1. yà-lix 253.5; 278.11; 290.8

lun to hunt on sea
'à-lun 267.5; 321.2; 369.3

## § 50. PARTICLES.

'áyá (exclamation of pain) [173.3] (said to be Tinneh)

'asgi perhaps [171.12]

\*'una

\*unala' scarcely 349.13 \*unayē'q 360.11

'úc if, conditions contrary to fact 375.4; 410.10; 411.7 'úcgici what may it be? [174.6]

yax tćàyàxtsú once in a while [173.11] k'àyà'x near [170.1]

yidát' now (yi time) 341.4; 344.6; 346.13; 372.6

yesú still, yet 297.9; 370.4 wuc together [169.14] wùtc mutually [169.17]

hàhá (exclamation) [171.10]

(bútc) ended, last 266.7, 12; 278.8; 290.1; 341.1; 345.5; 361.13; 396.8

da(?) 354.15

 $d\epsilon$  (imperative particle) 252.8; 359.7; [169.6]

de second preterite (plusquamperfectum) 341.6; 342.7; 343.12; 348.5, 6; 349.11; 363.1 dècgidél not at all 53.6

detčá it had been that, indeed 273.14; 276.12; 278.7

de sgútc (\*dèsgwa'tc) already; 257.7, 13; 273.8, 12; 361.4, 12; 363.11; 364. 1; [168.8, 9] \*sagu'tc since then 269.13 sègán to-morrow 358.11 šá for a moment [171.6] tsa just then, at once 291.6; 295.11; 298.1; 302.10; 306.4 tsátša every one 369.8 (tša'tsa 319.15) tsu again, also 252.7; 256.2; 258.13; 311.6 tsayúk at once 263.10; [170.8; 171.9; 172.6] \* $t\dot{s}aq\bar{o}'(n\alpha\dot{x})$  on the same— 370.12 tšas only 253.5, 8; 259.11; 301.6; 304.10; 319.15 diá hush tca just then 258.5; 261.5; 277.7; 333.12; 347.7; 359.6; 380.13; [171.14] tcátca right then 278.9; 290.1; 201.5; 332.4; whenever tcat just then not (i. e., when) 273.1 tcuc(?)278.10; 289.10; 334.1; 403.9; 410.3 252.7, 8; 253.10; tća still (?) 259.2, 11; 333.9; 414.1 tċaàn anyway, nevertheless [168.11] tcavesú still [170.4; 172.11] (contracted tcu?) tċałdàk'át' all, everything 370.11; 372.4 (\*djildaka't, tcaldaka't) \*detćá it had been, indeed 273.14; 276.12; 278.7 tcas only [172.16]

tċak'agénax easily, quietly [168.8] tčak'ugévi aimlessly 362.3 tčak" a long time, long ago 255.5, 9; 307.1, 2; 372.2 tću even 253.14; 256.13; 261.4; [168.12] \*tču (vá) yidat even (this) now 201.12 \*tćuyidat even now 280.12; 346.3 tcut even not (i. e., before) 269.10; [170.14] tčulè then 252.7, 10; 253.14; 260.3, 8, 9 (see *Lè*) gági indeed 296.7; 332.7 gi interrogative particle 295.5, 8; 333.11; 411.5 gūc all right! 344.8 gucé I don't know [168.7] guł probably 347.7; 348.13; 350.10; 351.14; 356.7 gwàá behold! [169.8; 170.11; 172.16] \*gwatc de sgutc already (q. v.) \*sagu'tc since then 269.13 \*yida'tguetc when now 304.12 \*yida'tsqoetc when 304.9  $k'\acute{a}t'$  condition contrary to fact (k'at')łdak'át' all 277.12 \*tćaka't right away 277.2 gā cry of raven 346.6 gonayé, goné beginning 252.10; 254.1; 349.2, 4, 7

q'à and 259.1; 296.5; 299.1, 3; 308.2, 3 \*qa'tcu or 258.12

q'và however 253.5; 254.10; 259.4; 289.10

\*qón (áx) [173.2] tšaqō'n (ax) on the same 370.12 qonā'xdaq rightly 253.13

q exclamation expressing pityq 'ica'n you poor thing!

*q̂èga* truly! 305.12; 308.5; 348.9'

\*qun many times 258.1 (kun 260.1); 332.9; 379.6 xwan (\*qwan) exhortative 258.3; 290.8; 296.6; 303.1; 310.3; 358.7

*La* then 257.10; 260.7; 298.6; 305.14

Lák<sup>u</sup> always 261.5; 280.2; 349.12; 361.2; 369.10

Lax very 256.5; 257.4; 294.2; 305.11

*Lē* then 252.9; 295.10; 297.8; 303.4, 8

Lèya near by 363.6 Leyéx stop! 109.4

Lek'áx then suddenly

## § 51. NUMERALS.

Counting Objects.

Leż one 361.8; 362.8; 369.1

deż two 361.4; 362.11; 363.11

našk' three

dažun four 341.10; 343.11

k'èdjin five 263.13; 348.13

\*Ledūcū six 351.3; 353.8; 355.3;
354.5

\*dara'ducu seven (Handbook 108)

\*daxa'ducu seven (Handbook 198) nasgaducú eight 268.12

\*gucu'k nine 353.4

\*djinkā't ten 341.12; 343.12; 350.6; 356.4

*Lēqa'* twenty 354.9; 355.5; 356.7

\*dażū'ndjinkat forty 347.7; 354.8

Counting Persons.

Lénax one person 252.8

dáxnáx, dáxnináx two persons 272.15; 280.2; 343.13

nasgináx three persons 347.9

Leducū'nax six persons 353.8

naśgaducú'náx eight persons 380.16

\*daxū'ndjınkadī'náx forty persons 347-7

### NUMERAL ADVERBS.

tèdàhin at one time [169.1] \*daxdanī'n twice 258.2

dażū'ndabēn four times 357.4

## § 52. ENGLISH-TLINGIT VOCABULARY.

Words without special reference or with n. will be found in the list of nouns; those marked v, in the list of verbs; those marked p, in the list of particles; and those marked nu, in the list of numerals.

abalone gunxá abandon L'it' v. accompany 'àt' v. acts (a spirit) tsàq' v. advise djá v. afraid xēr v. again tsu p. aim t'àn v. aimlessly tcak'uge'yı p. alight q'ak' v. alive tsìn v. all tċaldàk'át', ldàk'át' (see k'at') p. all right! gūc p. Alnus k'ècic already de sgótc, gwatc p. also tsu p. always Láku. ammunition cagún among xo Anas clypeata q'in ancestor cùk'á and q'a p. anger kan angry, to be gat' v. anus t'og' anyway tcaan p. appear yà, dàg', cu v.

approach bà v. apron kedēd (see k'èt') Arctostaphylus uva ursi t'inx arise nàg' v. armor na 'át' (see 'at') armpit 'inl around dà arrow tcùnét arrow-bag tcùgwéł arrow-head (Lag') ashamed, to be dex v. ashes k'alt ask wús (see INQUIRE) v. astray, he went q'at' v. attached, to be xat' v. awaken git' v. awl q'à v. axe (= stone wedge) t'áyıs back tá, t'á (?) bad 'eku' v. bag tsasgwéł (see dzàs), gwéł bail k'ix v. bait yànàqui, naqui bark lùn bark, thick t'iy prepared (for making matting) t'iywidi (see wit')

basket (for berrying)  $q'ak^{u'}$ fine basket lit shallow basket k'at' bat sàgèdìt'àn bathe *cutc* v. be 'à, 'ù, t'ì v. beach 'ég' bear, black sik' beating time of shaman (xetc) beaver sàgèdi driving beavers sagedit'an before civit before tcul p. beginning gonayé p. behave (?) kuk(?) v. behind tek place behind one dáx behold! gwà p. believe hin v. belly dor belt (sik') v. bent back zix (?) v. bet t'aq' v. bewitch dac v. birch 'àtdàyí bird tsvtsk" humming-bird dawátgiya a water-bird šūš birth, some one gave bà v. bite ťáx v. blame de v. blanket xuw n. and v. woollen blanket l'i Chilkat blanket nàxèn Blennius łuť blood cé blow 'ux, sà v. blow eagle-down (qwaz) v. blown, it is - along by wind sis v. blue (green, greenstone) (sùw) bluejay xecxu

board tá boil, to — in water t'á v. (liquids)  $uk^{u}$  v. water boils up (as in rapid) q'oq' v. (see TO BUBBLE) bone sàg' boots xwan border vàx born, to be t'i v. bottom side t'a bow and arrows sags box  $q' \dot{v} k^u$ grease-box dane't wooden box lùwú q'úk". bovs kesáni bracelet k'is branch teac break (something) wàl v. (a strap) kuts v. (in pieces)  $\dot{x}il$  v. a pole breaks lix v. breathe sà v. bring (daylight) 'à v. bristle (of sea-lion) (xada)dzá (see broil tús (near fire, not on a spit) v. (on spit) tsik' v. broom xit' v. brother (said by female) 'ik' brother, elder hinx; younger k'ik' brother-in-law k'áni brother's child (said by female) k'álk" brush xit' v. bubble  $k'\hat{u}q'$  v. (see TO BOIL) bucket dic v. build vèx v. (a fire) 'ák' (?) v. burden xiy n., yà v. burl (of a tree) xis burn gán v. burnt wood xùdzi

bush was butt-end (of standing tree) gi butt-end of tree  $k\epsilon$ buv'ù v. cache tcał call  $x u x^u$ , i x v. call out (names at a feast) ná v. calm yer v. camp out xè v. cane (wùtsagá) cannibal, see xà v. canoe yàk" skin canoe djaqóx capture càt' (?) v. careful (in use of something), to be gas v. caribou wàtsix carry djał, càt' v. (a ball) t'ì v. (a bag) t'àn v. (a liquid in a vessel) 'in v. (a textile) 'àx v. (several things) ni v. (by canoe) q'vx v. (on back) ya v. (on shoulder) gùt' v. carve xàc v. (wood)  $t\dot{c}\dot{\alpha}\dot{k}^{u}$  v. cascade gás cast off zìt' v. catch (fish with bait) nút' v. (in snare) das v. (with hook) kex v. cave t'at'úk" cavity wùł cedar, red làx cedar, yellow xáy celery yànàét' cellar xày certain, a — one bàt' Ceryle halcyon làxànès cheek wác

chest, breast xet chest, box  $q'úk^u$ . chew t'áx v. chief (=town man) 'àn qáwu chin t'i Chiton Stelleri càw Chiton tunicata k'ùw chop xut, śúw v. circumference dà clam gáť, gar claw xaku. clay sà clear up dàg' v. clever t'u v. cliff gel, gir climb (with pole) tsàq' v. cling xat' v. clothing nak' 'át' cloud gờs, gwas club xús club, to xict' v. coals xùdzi cockle yałùłét' cohabit gāc v. cold 'át' v. collect (oil on water) t'an v. comb xedu come t'an v. come out kit v. come up hà v. came back, every time he ga k" v. complete la v. completion yan condition contrary to fact 'úc, k'at' p. confusion xil v. consume kit v. cook (something) 'i v. copper 'èq' copper plate t'inná cord sik' n. and v.

cottonwood-tree duq count t'úw v. courageous lix v. cover k'èt', k'ax cover. to sit' v. cover over báť v. cover up ga v. be covered with gat' v. crabapple xax crack mál v cradle fuk' crane dúl creak (?) kar v. crooked t'éx v. crowbar, see k'it' v. crv gàx v. cut xàc v. cut fish lengthwise, along belly dάr. kar V. (into strips) ban v. he cut it  $kak^u$  (?) v. dagger (gwálà) dance l'ex v. "they danced the house together" kitc (?) v. dark gíť v. daughter si dawn a'ea daylight is coming 'à v. deadfall sin deafness, see 'ax v. decayed zvg' v. deep (water, snow) la v. a hole, a bay, is deep tan, 'ic v. deer g'ùwàk'àn defecate rir v. dentalia t'áxxè depend (on some one) but' v. depressed diète v. destroy, see xix v. detain sik' v.

devil-fish nág": devil's-club saxt devour xà v. die nà v. difficult delk', dzi v. difficulty wuł v. dig bà v. (roots) set v. digging-stick k'áť direct, to diá v. dirty zix (?), tčéx v. disappear bà v. discouraged, to be hà v. dish śiż grease-dish kak'ank dive tsis v. dizzy łik' v. do ni, ná v. dog k'èL dogfish (dog-salmon?) til door xatax, see tág' down (of bird) qwar n. and v. drag xat', xat' v. dragon-fly łg'acicxáw draw xit' v. (water?) dic v. dream diun n. and v. dress zak', da 'át' (see 'àt') drift gug', hàc v. (plural?) ťax v. (poles, wood) q'o' v. driftwood caq' drill t'ùł v. drink na v. (inebriating drinks) cu v. drive (animals, salmon) bát' v. (away) tsàq' v. (in a peg) (xuw) v. (hunger away)  $k \in \mathbb{Z}$  v. drop xut v. drum gaw n. and v.

drunk, to be cu v. dry  $xvk^{u}$  v. (perhaps to try) nēs v. dry fish dec v. dry salmon qwan v. duck ga'x" dung hár dust six dwell (Chilkat dialect) 'ù v. eagle tcak ear gúk" easily tčak'agénax p. eat *xà* v. edge wán n. and v. Edgecumbe, Mount rux egg kwai' eight nasgaducú nu. elbow ťiy emblem 'àt'ú emerge kit, dut v. enclose báť v. enclosure hat' end cú ended hútc, hutc n. and p. entangled, hair, etc., is xil' v. equal (of one) xòn even tću p. evening xana every one tsátša p. everything tcaldak'át' p. exhortative xwan p. exclamation of pity  $\dot{q}$  p. exclamation hàhá p. exclamation of pain 'áyá p. exclamation (cry of raven) gā p. extend (xat?), cu v. extinguished, to be kis v. eye waq' eyebrows 32 face ya fair wù v.

Fairweather, Cape tsalxan fall git', xìx v. (into a hole) ko v. (into a trance) hk' v. (mountain-sheep) sús v. (down?) xan v. (sideways) xin v. famine  $lax^u$  n. and v. (there is a famine), see 'à v. famous, to be sà v. far la v. fast xè v. fasten xat' v. fat t'ày, vet father 'lc father-in-law wú father's brother san'è father's sister 'at' father's sister's child 'ic k'élk' feast, see ci v. feather táw feathers (down) qwar n. and v. feed (?) La V. feel, see t'i v. fellow xòn fermented, to be six v. fern-roots, green kwalx filth q'ahás find bà, tì v. finger reg' finger-nail xaku. finish ni v. fir tèvis fire xàn (gàn) fire-wood gán, gan n. and v. firm djág" v. fish, a kágan dried fish ('atgéci) fish with herring-rake xil v. fish with hook tex v. fish-hawk gldjuk'

fish-oil 'ex give (in marriage) t'àn v. five k'èdiln nu. give up xàte v. flatness tát glacier sit flee  $k \in \mathbb{Z}$  (?) v. go hà v. flesh (?)  $\dot{q}ox^u$  $go(?) \times aq(?) v$ . flood wàł, da v. go (plural) 'àt' flounder tsanté go (sing.) gùt' v. flow (blood)  $w u q^u$  v. go backward q'ak' v. fly, a small xin cause water to go down la v. fly (sing.) g'in v. let go Lit' (?) v. fly vitc, dur v. let go from hand nàg' v. fly (an arrow)  $tuk^{u}$  (?) v. go out (?) gàs (?) v. foam xet fire goes out kis v. fog gwás v. (g'vgás) gopher tsálk' follow was v. gossip (=uncontrollable mouth) food wu n. and v. 'ùs v. foot xùs grained. it has a - surface tan v. four daxun nu. grandchild texánk foreign tribe (Athapascan) gunaná grandparent lilk" forget qa ku v. grass tcuk'an fort nù grav (withered hair) xàw la'x forty dażū'ndiinkat nu. greasy t'etl' (?) v. fox nagašė great dzi v. freeze 'át' v. green (sùw) fresh t'utc n. and v.; vis v. greenstone (sùw) friend xòn, (ca)gun grind gil v. frog xixtć grizzly bear xúts full, to be  $h_i k^* v$ . ground Latk' to be full of gat v. ground-hog sax furnish bà v. grow 'à v. gaff-hook keż v. grow up wat' v. gall t'è gull k'éLadì garbage *qaite* gun 'ún n. and v. garden ťáv habit, to be in the — of doing t'àn v. get (fire-wood) ni v. hair xàw n. and v. ghost (k'vlixéLcan) hair switch tcin give t'ì v. half cù give away (lu?) v. hammer t'ágł give away (in potlatch) 'ek', 'ù v. hand djin give forth (a peeping-sound) handle sákuťì  $\dot{s}\bar{u}n(k)$  (?) v. handle, see 'áw v.

hang (a long object) xwas v. hang yà v. happen ni v. happy, to be gύ v. harassed wul v. hard wús v. hard part of tree  $g\alpha q^{u}$ . harpoon, sea-otter k'át' barbed harpoon-point 'à dà three-pointed salmon-harpoon Làgwá hat saxu hat with rings sax" cadakúg (a hat) with rings kuq (?) v. hate kan v. have 'ù v. have as a taboo gas v. head cá head of bay gey heaped up, to be xwas v. hear 'ax v. to be able to hear kwan(?) v. heart t'éx heat (an object) tà v. heavy dáł v. help sú v. (used only to designate supernatural help), ci v. help some one steal away t'àw v. heron łáż herring yaw hide, to sin v. hideous (k'vlixélcan) hill gùtc hit with something  $d_{\vec{i}}\dot{v}$  v. hit with point t'áq' v. hoisting-line, see yáq' v. hold (tcī?) v. hole k'uq" home 'àn hook, bent tèxà n. and v. hook, halibut náxu

hop gwàc v. horizon sit horn cèt polished horn lenèt' hot, to be tà v. house bit' however q'và p. hunger yan n.; see hà v. hunt bun (?), cu v. hunt fur-seal with barbed arrow cágx v. hunt on sea lun v. go hunting bà v. husband xoxu hush! djá p. ice tiq (large piece of) xal if 'ú c p. imitation, see t'i v. imperative  $d\epsilon$  p. indeed detčá, gági p. infant of nobility 'ank'" inhale xeku v. inquire was, wús v. inside t'ú (of house) nèt (of mouth) łák'á instruct in some kind of work djá v. interlock (?) 'ák' v. interrogative particle gi p. invisible gù-bá v. invite 'ix v. iron gavés iron hair-ornament tcin island xat jaw xas joist táqu. jump kán, t'àn v. just then tsa, tca p. keep quiet! (?) kar v.

kelp gic kelps, long, rubbed against one another by waves t'it' v. kick tsèx v. kill (plural object) 'in v. (singular object) djàq' v. knife, see lit' v. knock off (a piece) też v. know k'ú, guk' v. I don't know gucé p. labret *xentaxa* (see *xa*) lake 'á large dzi, La, gé v. last butc n. and p. last, to saku v. laugh cùwg v. lay down t'à v. lay on bà v. lazv k'á v. left side sát length (of space), see yat v. lie (speak untruth) iyel v. lie down t'à v. life q'v my future life, see gin (?) v. lift (a long thing) t'i v. (a solid, elongated object) t'àn v. (face of some one) càt' (?) v. (with a shovel, a spoon) xwen v. light-complexioned wi v. likeness váx limb (of tree) civ listen tīq, 'àx v. live t'ì v. (at some place) 'à v. (somewhere) 'ù v. lively 'ùs v. living, a small thing  $t \acute{a} t(k)$ load ga v. log xaw (butt-end of tree)  $k_{\epsilon}$ 

lonely, to feel ga v. lonesome *lit*' (?) v. long vat v. long-elbowed fix k'uwaf long ago tčak' p. long time la v., tcak" p. long, to (?) fan v. look gèn v. (at something, for something) ťìn v. (to set the face) 'à v. lost, to be git' v. love xán v. lynx gàg' maintain djag" v. make yèx, ni v. (a strong decoction) xas v. she tried to make herself look pretty, see nà v. man q'á many times qun p. maple *xalxé* mark kwe v. marry ca v. marten kúx" master šati mat gátc material sáku. meat Lly meddle kat' (?) v. medicine náku. memorial pole dakét menstruate wet v. mentula (?) ret milt rel mind t'ú mind (?)  $aq^u$  v. mink lúkciyán, núkciyán miss hà v. moment, for a - sá p. month dis

moon dis n. and v. moonshine dis v. moose tsisku morning tsut'át' mortar t'agavet mosquito t'ága moss šiģga mother La mother-in-law tcàn mother's brother k'ák' mother's brother's wife k'ák' cát' mother's sister raku motion of long thing, point forward mouldy Lax, Lug' v. mountain cà mountain-goat dianwi mountain-sheep t'àwé mouse k'agák' mouth xa of a bottle or bucket da of river wat move git', hà, v. (stars, living beings) sús (bag, box) moves x i x v. (long things) gas (textile, blood) wùqu' mud kork' muss xil' v. mussel vàk' mutually witc p. name sà n. and v. navel t'àn near yax, Lèya p. neck si necklace, bone sagséd need, see bà v. needle ťaxáť nephew k'éłk, xax (?) net gew for olachen goqtc

nevertheless tcaan p. new (Lak'), vis v. night t'at' nine gucu'k nu. nod, to - head geq v. noise, to make 'àx v. (=drum) (gawu) v.north wind xún nose lù not Lél, l p. not at all décgidél p. now yidát' p. ochre, red led offspring vát' oily, to make vit' v. olachen sak' old (tcak'), can v. once, at tsa, tšayúk p. once in a while yax p. one Lex nu. at one time Lèdàhin nu. only tsas, tcas p. open  $k \in \mathbb{Z}(?)$ ,  $k \alpha \mathbb{Z}$ ,  $t \alpha \mathbb{X} \vee \mathbb{Z}$ . or ga'tcu p. order ná v. other guna otter k'úcdà outdo, to try to - others in eating quickly cic v. outfit, shaman's (dàidèdi) outside gán (of round object) dà overcome Làq' V. overdo tšax v. overflow wàł v. owe hà v. owl tsusku own 'ù v. pack yà v., xiy n. pack up 'àx v. paddle xa n. and v.

paint gwał, xit' v. painted boards gen palate gàqlan pass through dial v. (a span of time) kil v. time has passed kis (?) v. patch t'iy v. pay, would have to — for it gex(?) v. peep, see 'à v. peeping sound, to give forth a  $\dot{s}\bar{u}n(k)$  (?) v. peg  $(\dot{x}uw)$  v. pencil, see xit' v. people gwán (tribe) na perhaps 'asgi p. person lingit' petrel gànùk' pick k'élu (berries) kut v. pick out but v. pick up (with tongs) l'át v. pick up 'in, hà, càt' (?) v. pin, to (xuw) v. pipe saqdak'it' (see sèq) pity, exclamation expressing  $\dot{q}$  p. you have pity on me ka (?) v. place ratk' (where something customarily is) (between folds of something) gè place, to càt' v. plain, it is gù-há v. playful 'ùs v. plenty bà v. point xàn, lù (of land) 'ix, qa (of spear) k'utc point t'àn v. point upward tsàq' v. polish xil v.

poor q'anacgudé n.; can v. poor thing (can) to become poor 'icán v. porcupine, see kats v. post gas, (gas) pot qwaz pouch gwéł pound lex v. pour xex v. pour out lug v. pout q'en preterite de p. prevent wùque v. probably gul p. proximity xan pry up k'tt' v. pull xul, yit', yaq' v. out (wool for spinning) t'ûtê v. punish dii v. punt tsàq' v. purpose vis pursue nàg' v. push gu, xit', t'aq', tsàq' v. put down xes v. (before some one) dial v. put on geż v. put on surf-boards hut' v. put one thing into another tsú v. put up t'à v. put up against  $di\alpha q^{u}$  v. quarrel q'àn v. quiet water yer v. quietly tcak agenax p. quill g'ina rafter xanás rafters, small — of house  $sak^{u}$ raise q'é, (a child) wat' v. raise (the hand) bàn v. rat k'ùtsìn rattle cècux<sup>u</sup>

raven yel ray of light xùs reach xix v. ready, to get xun v. recede la v. recognize t'in v. red  $(le\dot{q})$  v. (see OCHRE). refuse ge v. remain t'ì v. remind q'ek' v. retaining-plank t'ax rib śúku. right away tċaka't (see k'at') p. right side civ right then tcàtca p. rightly gonāxdag p. ring, twisted copper (k'at'tx') rise (smoke) sìs v. roasting-spit tsík' rock 'ltc' rock-slide g'at' roe, salmon k'ahák"; roll diùx v. (stone) gwáł v. root xàt' rope  $t' i \dot{x}$  n. and v. rose-bush qonyèl rotten ruq'; six; (wood, fibre)  $naq^u$ 'v. rub tcùk", tcúx" v. rub on t'útc v. run xìx, guq' v. (a fluid) wùq" v. rush after one  $\dot{q} \in \mathcal{L}$ , sux (?) v. sack xáctì safe nèx v. sail sis v. salmon xáť cohoe-salmon łuk" humpback-salmon tcas king-salmon tà sockeye-salmon gàt'

salmon-nest k'ut' salmon-skin xaš salmon-trap cal salmon-head, stale kink salmon has rough, many-colored skin xèn v. salt 'él' same tšagō'náx (gón) p. sand lew n. and v. sandbar  $x \alpha k^n$ save nèx v. say q'a, xes v. scar t'ìł scarcely 'una p. scared  $z \alpha k^{u}$  v. scatter lit' v. scrape xás, (gàs?) v. (bark, etc.) xìt v. scratch Laku v. sea 'él' sea-lion t'àn sea-otter váx<sup>u</sup>tč seal tsa fur-seal xun search ci v. (for insects [in moss, hair]) hát' v. seaweed łakask' see t'in v. seize càt' (?) v. sell bùn v. send q'a, ná, bà v. set up 'ák' (?) v. seven daxa'ducu nu. sew q'à, des v. (with roots) xas v. (with cedar-withes) su v. shadow ha shaft, seal-spear cux shake nat', yùk"' v. (clothing) kiks v. (hands) Leku v.

shallow (snow, water) tsan, se v. shaman 'ixt' sharp-pointed kats v. sharpen (?) nēš v. shell vis, nux pounded shell k'ats shine gán v. shirt kudáš shoe t'it shoot 'un n. and v. (something)  $t u k^{n}$  (?) v. shout ix. buk v. show (?) guk v. (one's self) cu v. side, this g'in (of sheep) k'agedī sideways, long object falls — or moves turning sideways xin v. since then sagu'tc, gwatc p. sing cì v. (words to a song) xùx" v. sister (said by male) \*Làku sister, elder cátx; younger k'ìk' sister's child (said by male) k'élk sit (singular) 'à; (plural) g'é v. six Ledūcū nu. size, this, see gé v. skate tčitgá skin duku, dzàs sky, in the xatst'u slap tàtc v. slave gux" sleep (singular) t'à n. and v. (plural)  $x e x^u v$ . slice xás v. slime xéz slit łìt' v. slow tčíyiag (?) v. small ka v. smile nuts v.

smoke sèq n. and v. (rising from house) smoke-signal  $t'\acute{a}\acute{x}^u$  n. and v. snow Lèt' snowshoes diádiì so it is na v. soak kel v. (salmon) t'i v. some one q'à son yíť song cì n. and v. south wind sanaxét space, open xàk' speak (to some one) t'àn v. spear yis, tsàgat short hunting-spear wusani spear ťág' v. spider, see tan v. spin ťáx v. spirit vék' spit tsik', n. and v. (to broil on spit) spit, to tux v. splice tsù v. split gat v. sponge (for scratching skin) xácqo spoon cál spruce sit' squeeze qiq v. stand (singular) bàn; t'àn v. (plural) nàq' v. (house, a town, a tree) 'à v. start q'eL, xun V. stay t'ì v. steal t'àw v. steer t'àn v. (in a certain direction) ban v. stem of plant cát' stench tcán v. step yas v. stern-sheets, see yáq' v.

stick (g'as), was stick out, up cu v. stick out tsàg' v. still yesú, tča p. stingy gèg' v. stitches, it has tan v. stomach yùw, dor stone t'è stop! Leyéx p. stop (?) tsìs v. rain stopped t'àn v. stored away, he always had things  $(tcak^u ?) v.$ straight tcūn v. strange, something k'asiyé strap 'áw, v.; sík' n. and v. strength, see tsin v. he spoke to get strength (?) bik' v. stretch yit' v. strike gwáł v. string, to - on a thong 'ic v. stringers, long, of house 'aqaxyut' strong tsìn v. subside, to la v. sun gàn supply hà v. surf-boards, see hut' v. surface k'à (of bottom) t'a surprise djètc v. suspect q'it' v. suspended, to be xixte v. means of suspension, see 'áw v. swallow kwatc, núť v. sweep xit' v. swell  $(\dot{q}\iota s)$  v. swim (a bird) kwan, bà v. (fish) 'à, 'qàq' v. (person) tàtc v. (a quadruped) bù v. (under water like a fish) tsìs v.

swing gág' v. taboo, to have gas v. tail rit' tailor, see qes v. take xa(?), t'ì, càt', ni v. take name from something sà v. take off hit' v. take up with a ladle xwen v. a supernatural being takes some one away nèx v. tallow t'ù, yene'si teach t'úw v. tear, to sel v. (tell xet?) v. ten djinkā't nu. tentacles of squid reg', guts thank you! (tcīc?) v. thief, see t'àw v. then tculè, La, Lē p. thin xùn v. thing 'à, 'at' think q'en, t'an, dji v. (about one's self) gar (?) v. thong dzàs thread t'as three našk' nu. through, when he got ga v. throw guq', djuq, xitc (gitc), ged v. thumb guc thunder xeL tie (a knot)  $d\hat{u}\hat{x}^u$  ( $tu\hat{q}^u$ ) v. (to head) tcin v. (a bundle) 'àx v. (with a strap) 'áw v. timbers, main - of house daededi tired, to be xwal v. tobacco, balls of wác 'át' leaf-tobacco gante together wuc p. toilet-sticks tcita

to-morrow sègán p. tongs l'ál n. and v. tongue l'út tooth 'úx top k'i touch ci v. tough wús v. town 'àn track k'e v. trail dè tramp (?) get v. transport bà v. trap, see gat' v. travel (by canoe) q'vx V. tree 'às (used for making bows) sáqs part of — above man's height da tribe na trouble xil, wul v. truly qèga p. try  $xv'k^{u}$ , 'ù, nes (?) v. turn back dji v. twenty Lēgá nu. twice daxdanī'n nu. twist t'ix, t'éx v. two de'x nu. underneath, place yì upside down, to be gwáť v. urinate des v. urine kwas use (one's strength) 'àx v. valley qak', canax (see cà) vertical tcun very Làx p. voice sà v. voice is always heard (gawu) v. wade hù, hà v. wager fag' v. walk (in company) 'àt' v. (alone) gùt' v.

want bà v. war xa n. and v. warm, to make a person feel ta v. warrior xa n, and v. wash 'ùs v. watch del, t'in v. water bin high water q'is quiet water yez v. wave t'it' v. wealthy nálx v. wear (a blanket) xuw (clothing) 'à v. weasel dá weave ná v. (a basket) 'ák' v. wedge vis wet rak v. whale váv what may it be? 'úcgici p. when (gwatc) p. whetstone, see yà v. win Làq' v. whip xict' v. whistle 'eku' v. whittle vèx v. wide q'ak", wuq v. wife cát' wind nuku. wipe gú v. withe sù withered lax v. wolf gùtc wolverene núsk" woman càwát' women cá wonderful dzi v. wood łùw decayed wood xun dry wood  $x\hat{u}k^{u}$  (see DRY)

word q'a v.
work nå v.
world lingit' 'ànî (see 'ànî)
wound, to tcûn v.
wrestle bà v.
wring t'é‡ v.

wrinkled bûr v.
year t'ak'
yet yesû p.
young yîs v.
younger brother k'ik
younger sister k'ik

# § 53. TEXT.1

# THE ORIGIN OF THE MOSQUITOES.

[Only vowels with high pitch are marked in this text. All unaccented vowels have either low or indifferent pitch.]

dirwahá g'út' has duxux 'awé α υτυαύ. a certain moved Their midst in that some one lived. Foreign tribe gunayé wugudí dáx tét lingit yáx wut'i tčvLé k'asavá. strange being. Since then beginning walking not person from tea laku t'urevt'i. váx 'ada 'át' 1.ét dulá tsu not anything like her about his mind was. Always Even his mother also tća 'i'n. k'analsák" tšvtšgužsáni  $q^*a$ nagúttc 'at'gvt'út' While killing. birds little and squirrels walking things butts always inside at wa'nanisawé 'atgvt'údé. 'awé de sgutc' 'vxi 5 va nalgéni váx What was that gradually he camped among becoming big like that butts inside. gút' 'uwagit'. gusú 'atkátsku net duin woadi "Where with you him with they walked little boys, he went. without home 'αινέ żewawúś. tšás gucé du Látc 'a ava "I don't know" that one questioned him. Only, his mother the one however?" tca k'agénax 'awé desgutc tsu qut''awdzigi't' van'awlidiag". that one gradually again disappeared maintained. Quietly qvt''awdzıgi't'. we 'ak'asavék tsu 'atkátsku. desgutc That little strange being again he disappeared. again Gradually little boy. duk'ákhás daxunínáx hasyat'i. 10 desgutc yayinayat 'atgut'údε. four of them His maternal at butts inside. the time uncles getting longer hásdukélk. tčaa'n 'ayag'it' bastc g'va  $d\epsilon$ bas were suspicious of their nephew. Nevertheless They however then they 'awé g'ag' tču nánax 'ag'iní awłxátcx duyitk. While quietly sitting (pl.) that her son. gave up his mother not

<sup>&</sup>lt;sup>1</sup> Written by Mr. Shotridge; corrected from dictation up to the point indicated in footnote.
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L€dαhín dut'uwú  $n\epsilon l$ 'awayá. dulá Lax sigú into house he carried it. At one time his mother very her inside happy g'ua 'awé tca 'ac'uwagit'. duk'a'k' bas van duvítkika'x. him suspected. Finished His uncles they however that her little son for. Ł 'ατυέ du Lá tc yéyawsig'a. 'axvitk' gúsá Lax 'atxá "My little son why this front said: eating that his mother not 'ıcá't' g'ug'ahádi. wasa dubšgun. handé yuq'aca thy head I'll search." Put it here, How that man's head has been washed? q'alá q'ak'uankunutc 'ayax 'awé t'ut' 'aca' wat'i duyitk. towards its head carried her little man's mother caresses that like that

'i'n 'awé 'acxetk'át'. cawvdíteż. Legade' 'acáde vanacíni her chest. Head struck her. "Away! Right its head to she was touching with that k'ax dag' cawaxix we cawat' Lax g'útx xatk'ayesìxén. Le Then suddenly back fell that woman, very excessively me you love." gwa<sup>á</sup> gá nt' wudjixix. tću Le gwaya wε tšaxítcki g'va Le Right there Tšaxítcki however then outside to Behold! ran. hat' 'in tcunet-ἀedí. Le Léł tsu yan 'uwaá

her chest on ground is there certain flint arrow mouthpieces. Then never more Le 'ásgiwé ducakku t'úwua' hat'in wé. 10 wydasá. tċυ certain flint that his small head that in grew she breathed. Right then Lét dάx hύ 'awvdjagí g'ua Le Le du Lá tšaxítcki. tċυ Then his mother he had killed her from however then he Tšaxítcki. tća yik'a waya ti yax 'awé desgutc lingit' wudust'i'n. like that gradually persons a short time Just again was seen. Lánx 'alúni tsu Lél hax 'va't'. de Lax q'vdax yaq'acunaxixi not hither walked. Nearly somewhere large hunters also

'awé wúc'in wvdia'di wutc'in'a Lenax hat''a' 'uwagit'. tca hutc walked. walked mutual relatives one only hither those together 15 'awé tšáq'u'n 'ak'awanik' tšaxítckitc q'vdáx yacvnalxíxi "Tšaxítcki from they disappear those that with another he told it: 'awdunigu t'úx 'awé wuligás wé tcu Le dax 'ant'ag'iní. moved off that town sitters." As soon as it was learned inside that from yank'axhaulgásx. tču 'adax 'aya Lét Lax wutc not on ground on we moved camp. Very mutual Then from this foreign tribe.

k'avaxwvdiat' xànga k'awdihayi yax yat'iyia 'awé tca wvtc that as it were together due like were k'akbás. wutc k'ayaxwé dażninax vat'ivi tšaxitcki tsu Also together Tšaxítck's uncles. four being those wag' 'náx ' ατυ έ wutcbaswuligá's. has g'uwauwuyédax that together moved camp. Then thev living from eye g'vt'udzit'i yúayb. 'ada táx"nutc. tčayesů civiga has Still we are living around used to make in the way of they smoke-signals.

5 Lex tsv q'exá Lè yaanat'áxv 'awé Lax k'ıkıa duhunxuhas
One still morning as soon he made a that very youngest his elder brothers
as smoke-signal

segiga awiigin. gwaά từa đệx gwàwέ yanax 'a kawdiá. smoke for he looked. Behold! Only two those on ground through stood up.

'nn 'ak'awani'k' 'ax"sıha Le net wugudi 'awé ducát' Then inside he went that his wife with he told: hasdušegi. tša yúk żuan 'at' basduxéx nat'i Wέ once do! their mouths into something put those their smoke.

'atyátxi. tšu 'agá wé yígigi 'awé hasdukíyi gutc t'úde children." At once then that day that then back hill inside to

10 g'uk'awdzıha. 'àdàx t'à't' wù cdàsé'x hàsduyátxì k'áx After that night they changed about their children over them finishing tcà léx gwá wé dè yànàx hàs à wàdél. 'àdàx g'è nàá they guarded. After that when daylight came only one indeed this past surface from yánde yààk'ànàhé'nì té'k' 'àwé 'ànàcú dùhùnxvhás sègi, tcù his brothers' smoke. Then towards end digging while this wùck'àdé 'ayá. vàn 'ak'àhá dùcát` g'và yànàèt' ła x withered on top of one while she Finishing he dug his wife however celery another carried it.

'àwé bàsdùl'éw t'ubidì. tsù gùnàà 'àyì 'ak'awàbá. tcùt this their sand inside house. Again another one inside he dug. Before

15 xèàtdjí 'àwé hàsdùyátxì xéx yàn has 'àtwòsixá. 'àtxàwé night came then their children mouths finished they fed them. From then the dùcát' wé yànàèt láx yàx yà ak ànàhé ni 'àwé we' q'á while his wife this celery withered on surface was spreading that that man q'ùà hàsdùyáx 'at' dàsa 'àx". Lè yándè yàxènàádì 'ì'n however their likeness it something tied. Then finish to as night came with

dùyatxì 'in yan 'awsiniyi 'it'k'adé ducat' 'ak'awana. 'àwé this his children with finishing what he made room into his wife yıx 'àwé cút'awdìak'. wé xàndàx 'àwslxéxu dàginàà Le under that he built a fire. This fire around then he put them, yàn'asní wé lìngit' yax 'àwàs'ìdì tcùk'wán 'àwé ducat' these person likenesses made finished that his wife grass xánnáx dàg' 'ùwàgút'. wé ìtxàwúłx hàs 'àcàwsìàxù tsátgì near to inland went. This room mouth hole they hung a gopher (into her room) at (at door)

- 5 xú w. hàs 'ak'àwlišél' 'ànàx 'àwé has 'àtt'in hàs  $d\dot{v}\dot{x}\dot{a}w\dot{u}l.$ blanket. They tore it; through it thev could see their t'àtyìn k'àtútdax 'awés duxbxu. dùcát' yàn'àwàdéł śά middle from that her husband. His wife for a while finishing, watched, night in dàsa 'àwùstìní 'àwé Le q'éwàà. Lè yààk'àndàgáni this then dawn came. Then daylight coming Before anything he saw gà nì yùx wùg'ùt' wé g'á. dùhonx sègi gà Le 'ìn 'àwé this man. His brothers' smoke for then there with outside went 'àwlìgìn. décgìdét 'ànàx k'èvnàtsìstc. tsàyu'ku 'àwé 'àwata'xu. Not at all it through up it blew. At once he made a smoke-signal.
- 10 lek, Lél 'àya'x táxu 'àwòst'ìn. hàhá déwdòwàdjáq' 'axhonx,
  No, not in return smoke-signal he saw. "Oh! he has already my brother,"
  been killed
  - yè t'ùwàt'ì. Lè nèl wògùdi 'ìn 'àwé dùcát' 'ìn 'àk'àwànì'k', that he thought. Then into house going with this his wife with he told,
  - Lét 'àwit'àx<sup>u</sup> 'ax'àyî yàx dèwidùwàdjaq' 'asgi 'axhinx.—
    "Not he made mine in return; already some one perhaps my brother."—
    smoke-signal killed
  - yègòàyiyàx ἀwán 'axyatxùsáni, yáyàq'á 'ìn 'àwé 'á àcòk'òdjè's "Keep up your do, my little children," this word with this instructing them courage,
  - 'àdé hàsgùgàsgùtyá tcà hàs cqàsnéxnì. Wásá nàt'ìtc gùnànà what to they fall into line, if they should escape. Something it is usually other tribelike
- 15 'atyátxì, tcù lè tuk'kà dáx tcà gùnàát' yáx hàs nàt'ìtc.

  children as soon as cradle on from then different likeness they become always.

  things

'àyáx 'àwé hàs yàt'ì yá 'at yátxì. tcà-hás hàs 'at'
That one's this they are these children. They themselves they something likeness

'in 'at' tukt has 'àclgú k'. 'atc 'àwé lét làx 'act'ùk'awùxìt' kill something they are skilled. Therefore not very in mind troubled to shoot

dùyátxì yá q'á. Làx kàdén' awsik'ú de dùit' q'ùwùhàyí. his children this man. Very well he knew (had) to him (time) had come.

tửàtdàk'àt' wế yàglyì Lét Lèyéx yếwùt'ì tdak'át' 'át' yándè
All this day never he moved about everything to end

5 yàànàsnìn. t'àt' vàvìdé Lè vándè vàxènàádì 'ìn 'àwé tsù Night before then to end night coming with this again 'àyìdé has wùà't' wé lewt'ùhidì. Le tsayùk" wùt'à we g'á. this sand inside house. Then at once went slept this dùcát g'ùà's t'cà vàn 'àwàdàt.  $L \dot{\epsilon} X$ t'àt' k'atu't t'á however then finished guarded. Then at night middle sleep dùk'anax wòt'ì. Lè dùxúx" yùàwaxitc cìdandé. Lè k'ìndatcún was. Then her husband she pushed: "Do get up!" Then straight up

wùnùk" we q'à. tcul ywuyátî 'àwé t'átc 'ùwadjáq' ducát'.
he sat this man. Before long time this sleep struck her his wife.

10 Dùxànì kadén 'àwsinì. Làx tsayù k" 'àwé tsù hàsdùití k'ànáx he made. Very at once this again their room on through This fire well tsù dàg' 'uwàgót'. tcà yèsól yìnàyátdji 'àwé 'àwàax wé again inward he went. Just then not between long this he heard wòdùtsèxì. Lè tsayú ku 'àwé yàn'ùwàní. vànà èt' láx 'àlt'in celery withered being shaken. Then at once he was ready. He watched that tsátgì-šetináx, wé 'ànáx nètdé 'àt' that gopher blanket torn through, that through into house something was about to go. Lél k'ègùgàhá wé k'àláx xùx yànàgúdì yé "Not it will appear those withered ones among going," that he thought.

15 tċayèsût 'àcùst'ìyî 'àwé, hédè k'ècùwdùwàáx hàsdùҳàwùlx has A little while not expecting that, to here some one lifted their entrance they 'àcàwsìàxú 'át'. Gwàá tċas 'ànàx 'àwé nèt yàwdzlá dùk'éłkátskù. hung thing. Behold! Only through that inside face moved his little nephew. Lè wé lıgéyìà tcùk'ánda áҳẋ² 'àwé 'àẋàyàwsıt'án dutcùnètkî. Then that larger grass bundle towards that its mouth he directed his little arrow.

tcù Lé và à k'ànà s x á dì 'ìn 'à wé wé ťátk dùságs-k'àdzà sí. wé Then that that little thing his bow on thong. he spanned it with That g°á Lè dùkélkátsků 'înìx 'àxàyàwsıt'an dùàyí g'inax also then his little nephew his armpit to he mouth directed 'àìnì-k'úgùx. 'àwé 'àdjìwànáq'. 'áyá', yéwdùwàáx wé ťátk his armpit hole to. That he let it go. "Oh!" he sounded that little thing, bútc. Lè Lét 'àwust'in wé g'atc. yàg'ènàénì Lè ended. Then not he saw it that man. Then when it began to dawn with yùx hàswùà't' 5 'awé gánx àxùs 'ìt'igà hàs 'àngalgì'nt'. that outside out they went its foot place after they looked for it. Gwà<sup>á1</sup> Le hàsdù¾àwùłdáx gwáwé k'àwdìlùq<sup>u</sup> yángàt'inìn cí. their door from where that dripped blood. "When were seen 'át' 'itívík' Lét 'àédì yùùxLàxàtsgìnùtc xwàdiàgi άùs I always lack courage what I struck something foot place under not even  $d\hat{u}itd\hat{\epsilon}$  k' $\hat{v}g^{u}\hat{\alpha}g\hat{u}t'$ , dùcát' yè 'aywsiq'à wé q'á. tčul gùnàyé his wife he said to her that man. Still not beginning its place to I shall go," dùcát' yànàcùk'àwàdjá k'òdjìdén xòlìtcún, "Severely I wounded it, with that with his going his wife he instructed: xàt'ùxinì xwan tsá 'àx'itdè 10 xwán lil 'lt'ùyàxòàg'. Láx déx do not your mind trouble Very two (days) do, then my place to stay nàglyàgùt' q'a tcàyàxtsú yàànilgintc 'axsègigà. 'àwé 'atx my smoke for." That from that and now and again look go, Lè gùnàyé 'àk'awsìk'é wé ťátk xus'it'i. desgides yagagut', that little thing foot place. Continually he tracked then beginning wayat'i yìyéxsàwé Làx k'ùLìdén 'àgáł yèùst'indjìyá. Here and there was time it was that very for that not with seeing. tcàldàk'át' yagiyi ci 'axsàt'intc 'àxùs'ìtxísanì vìx. wέ its foot places little under in. All that day he saw it blood 15 'ak'àwsìk'è. tcù lè g'ùk'àcgít' tsá 'ùwàxí. Lè q'é yà  $n\alpha \dot{\epsilon} n \imath$ coming Then it became dark only he camped. Then this dawn he tracked it. Lè k'àgìt' sά hờ ó hờ ó hờ ó. 'àwàáx hàt' t'úx 'àwé Then k'àgìt' voice: "Hò ó hò ó hò ó." he heard a certain in it that

<sup>&</sup>lt;sup>1</sup> From here on, the text has not been revised by me from dictation; spelling and translation have, however, been compared with the material presented in this paper.

k'ìndàtcún wùtcìg'àg. Lè tsù g'òwdzìàx. tċù q'ùl'axsì Still continuing to listen upright (he sat?). Then again he listened. 'àwé 'àk'ax 'àw lgìn hát' 'ák". 'àk'àdé 'àwé gʻunʻax on it he saw a certain small lake. When through towards it tsù 'àwàax wé k'àgìt' gùnàànúx. vàg'èk'gàén Lèt vé he heard that k'agit' another(?). It became dawn not that also k'àgìt'. 'átc'àwé 'àwag'ìt' wé àt' Lè κανυυς ά Sá. Therefore he suspected that something's voice then uttered a sound k'agit'. 5 tsàyúk" 'àwé 'àyànàdé dàk' wòdjìxix. Lè wé càkivi vè to its side Then that mountain foot that at once that out ran. yànàgòdìin 'àwé wútcx yàndùáx wé 'àt' sá. with his reaching it that together he heard that sound. "What may it be?" dàk' nàgudì 'àwé 'àwsit'in yú t'ùwàt'ì. Lè wé 'ák"yàxi he thought. Then that little lake edge out he went that bàt' k'àgìt' 'àtxà 'àè yax 'act'ùwàyàt'ì. k'àsàyàdén 'àt'ìnitc a certain k'agit' eating like he thought, Strangely 'àwé Lè 'àwàLún dè 'àxán va'àk'ùnàlsìnì 'àwé 'àwàáx, that then he approached already near him he heard, hiding that 10 'áyá. tsừ nàgú, xát' tsừ hutclàyí 'ik'ák' gìdjàgàt'. also bring the last your uncle for murdering." "Oh. again go! me Gwàá, dukełkátsku gwà yá t'ák'át' sàt'á'n  $d\epsilon x$ k'àgìt' Behold! his little nephew who lying, k'agit' stone on two xàdιxwάš. dùtàgk'àdé tčů Lè wé k'àgìt' yàndùáxìì'n 'àwé at his side hung with their mouths. Then that k'agit' with making noise that 'àk'á dàk' djìwdigót'. Lè dùx'u'sì k'iyúyàànasnìní out he carried it. Then his club he raised up vù 'àcyàwsìg'á. 'àxk'á k'í lìsál xàt' ìdjágxì g. "Wait a while," that he said to him. "My uncle, wait, don't me 15 Lè dùdjínk k'èàwsìt'án. yút' 'ùà 'àxtcálì g'à vu't' "There are my caches and Then his little hands he raised. there yu't' 'àxùx yànàtcex (Lèt xusàk't 'àsàxú). tcàtaàk'át' 'ìàyí there," among them he pointed (not I know their names). sák'i. hàw gútc xàt' djàgdé. Lè yàndè yàxàndat'ánì 'àwé material. Now go on! me kill!" Then to end when he talked that 'àcàk'àwàléx. dè wé k'àgìt' q'ùyéktc dàk' k'ànàlségi he struck his head. Already that k'aglt' spirit out they sucked on surface

'àsgí wé tcònètxèdì 'àk'àwàgàg'. Lè tsàyúk 'àwé 'àyì gánì he discovered(?). Then at once that under almost that arrow mouth wùck'á 'àk'àwàtcàk'. 'àk'á 'ast'á 'àvìt' vàn 'àwé he piled. On it finished he laid him together under 'àyì 'àk'àwlìgán. Làx k'àxsàgán, 'àwé 'àyàk'àwlıkis gánì he lighted it. Very it had burnt, that he extinguished it under it fire sit'i. yà 'àsàgí wòck'àdé 'àkłàxítxì 'àwé Lè k'áltíx this its smoke together he was gathering that ashes became. Lè Wé 'άχ 5 'àyá Làx 'àct'uwàksàyèyítc, 'àwé 'àwliúx, surprised him, that he blew on it; then that at it very 'àkuk'át' k'àwasúsì yeż 'àwé wé k'ált t'áxàx g'ùà Lè at that that those ashes however then mosquitoes little lake on falling 'ààva tcù tsàxitcki k'áltì 'àva vìdát' lìngít' 'àsxa'. wisit'i. they became. This still Tšàxítcki's ashes these now people

### FREE TRANSLATION.

The Athapascans were living somewhere. Among them a certain strange being was born. From the beginning he was not like a person. He did not even care for his mother. He always went about in the woods killing squirrels and birds. When he began to grow up, he staid in the woods. When a boy went with him, he came back without him. "Where is the one who went with you?" asked his mother. He just maintained that he did not know. One after another the boys disappeared. The strange little being began to stay among the trees for a longer time. He had four uncles who were suspicious of their nephew, but the mother would not give up her son. While they were sitting there quietly, he carried in a lynx. At one time his mother felt very happy on account of her son. His uncles, however, suspected him. After his mother had eaten, she said, "My son, why has not your head been washed? Put it here. I will search your head." As

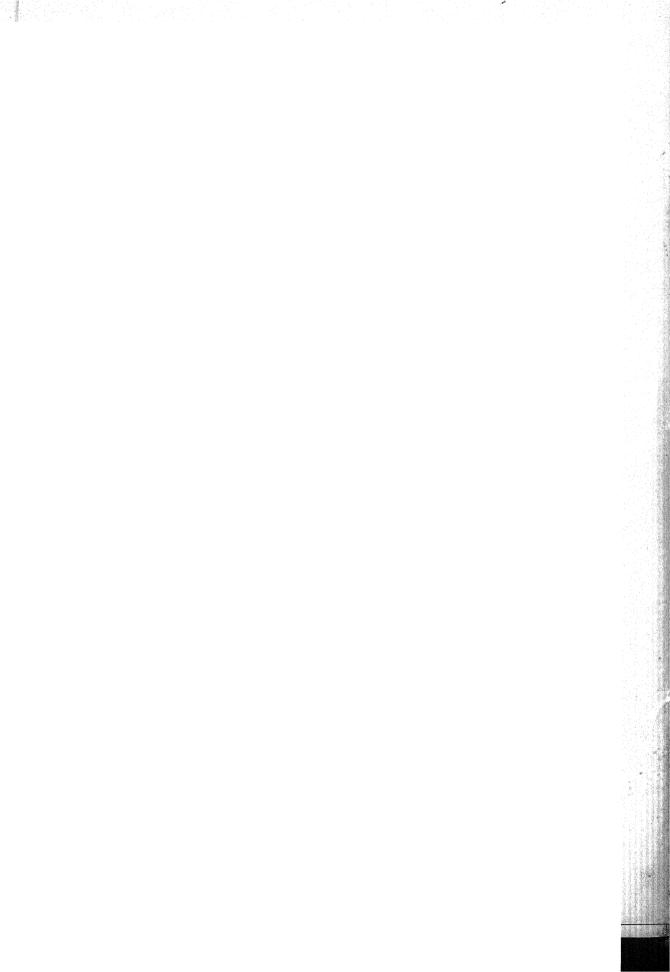
a mother will caress (her child), thus her son brought his head towards her. Then his head touched her chest. He struck her with his head. "Away! You love me too much," (he said.) Then the woman fell back, but Tšaxítcki ran out. Behold, her chest was pierced by arrow-points! She did not breathe any more. The flint arrow-heads grew in Tšaxítcki's little head. After he had killed his mother, he was not seen again. After a while grown-up persons who went hunting did not come back. When relatives went out together, one only would come back. They said to one another, "These people disappeared on account of Tśaxítcki." When they learned this, the Athapascans moved away. From this time on we have always moved camp. The four uncles of Tšaxítcki went out together and moved camp. They lived near together, and remained in sight of one another, making smoke-signals. We are still living in this way. One morning, when the youngest of the brothers made a smoke-signal for his other, elder brothers, he looked, and, behold! there were only two smoke-signals. He went into the house and told his wife, "I missed their smoke. Give something to eat to the children." At once they dug into the hill-side. During that night they alternated watching over their children. When day came, there was only one smoke of his elder brothers rising. When they had finished digging (into the hill-side), his wife gathered celery, which she carried piled up. They finished digging their underground house. He dug some more inside. Before night came they gave food to their children, and his wife spread the celery on the ground. The man tied it up in the form of people. As night came he finished, and he sent his wife into the inner room that he had made. In the outer room he built a fire. Then he put around the fire the stalks

which he had tied in the form of persons, and his wife went into the inner room. They hung a gopher blanket over the door of the inner room, and tore a hole in it so that through it they could see the doorway. His wife watched until mid-Dawn came night, and after that her husband watched. before he had seen anything. When daylight came, the man went out. He looked for his brothers' smoke, but nothing was rising. At once he made a smoke-signal, but he did not see any smoke-signal in return. "Oh!" he thought, "my elder brother has been killed." Then he went into the house and told his wife, "My brother did not return my smoke-signal. Probably somebody has killed him.—Keep up your courage, children!" Thus he instructed them what to do if they should The children of the Athapascans usually do something as soon as they are out of the cradle. They become like different things. His children were that way. were skilled in killing and shooting something. Therefore the man was not much troubled about his children. He knew what was going to happen. All that day he did not move about, and he finished everything. When night came, they went again into the underground house. Then the man slept. After his wife had finished her watch at midnight, she became sleepy. She nudged her husband. "Get up!" Then the man sat up. It was not long before his wife was asleep. He arranged his fire and went into the inner room. It was not long before he heard the celery-stalks moving. Then he got ready. He watched through the hole in the gopher blanket, looking into the house, where something was going about. He thought, "It will not appear among those withered stalks!" After waiting a little while, some one lifted the outer doorflap. Behold, his little nephew looked in! Then he aimed

his arrow at the larger bundle of stalks. He spanned his bow. Then the man also aimed his arrow at the armpit of his nephew and let it go. "Oh!" cried that little thing. That was the end. The man did not see it. When day began to dawn, he went out and looked for his tracks. Behold, from their door blood had dripped down! That man said to his wife, "I see from its tracks that I hit it. I do not lack courage. I shall go to its place." Before he went he instructed his wife. "I wounded it severely. Do not trouble yourself about me. Stay here for two days. Then follow me and look for my smokesignal." Then he began to track the little thing. He walked for a long time without seeing it. From time to time there was much blood in its tracks. He tracked it the whole day long. When it grew dark, he camped. When dawn came, he heard a bird's (k'àgìt') voice, "Ho-o, ho-o, ho-o!" Then he sat up and listened. While he continued to listen, he saw a small lake, and he heard from there the voice of another bird (k'àgìt'). When dawn came, the birds did not utter their sounds. Therefore he suspected that there was the voice of something, and at once he ran there. When he reached the foot of the mountain, he heard the voices together. He thought, "What may it be?" Then he went out to the lake, and he saw the bird. He thought it was eating. It was acting strangely. He approached secretly, and he heard the following: "Oh, go again, and murder the last of your uncles!" Behold, his little nephew was lying on a stone! Two birds hung from him by their beaks. These birds were making the noise. Then he came out and raised his club. The boy said to him, "Wait a while, uncle! Wait, don't kill me for a while!" Then he raised his little hands and said, "There and there and there are my caches," and he pointed to them (I do not know their

names). "All these belong to you. Now go ahead and kill me!" After he had finished talking, the uncle struck his head. He discovered that the bird-spirits had almost sucked out the arrow-heads. Then he piled wood together, put him on top of it, and lighted the fire underneath. It burned strongly. Then he extinguished the fire and gathered the ashes. (The body) had become ashes. This surprised him much, and he blew on it. When they fell on the little lake, the ashes became mosquitoes. Tšaxítcki's ashes still eat people.

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## UNIVERSITY OF PENNSYLVANIA

# THE UNIVERSITY MUSEUM PUBLICATIONS OF THE BABYLONIAN SECTION

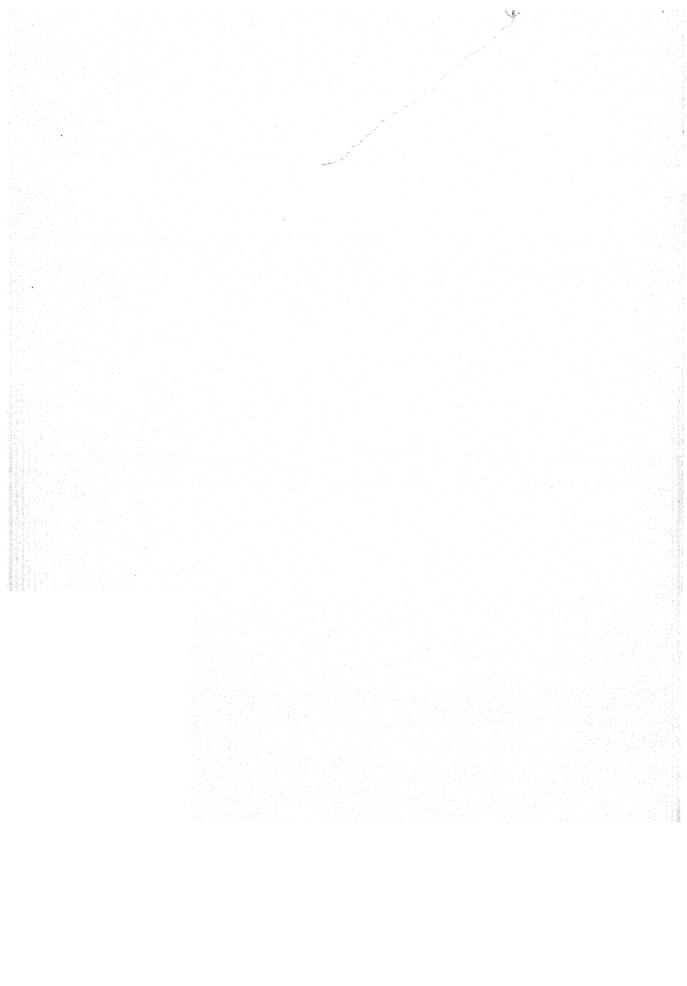
Vol. VIII No. 2

# OLD BABYLONIAN CONTRACTS

BY

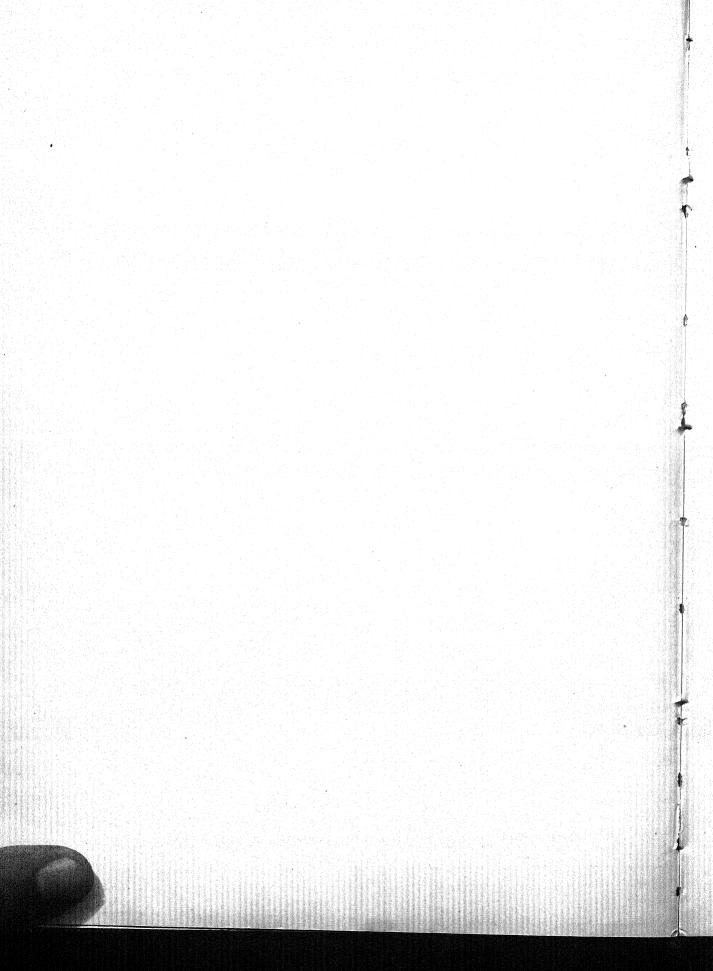
EDWARD CHIERA

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1922



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#### PREFACE

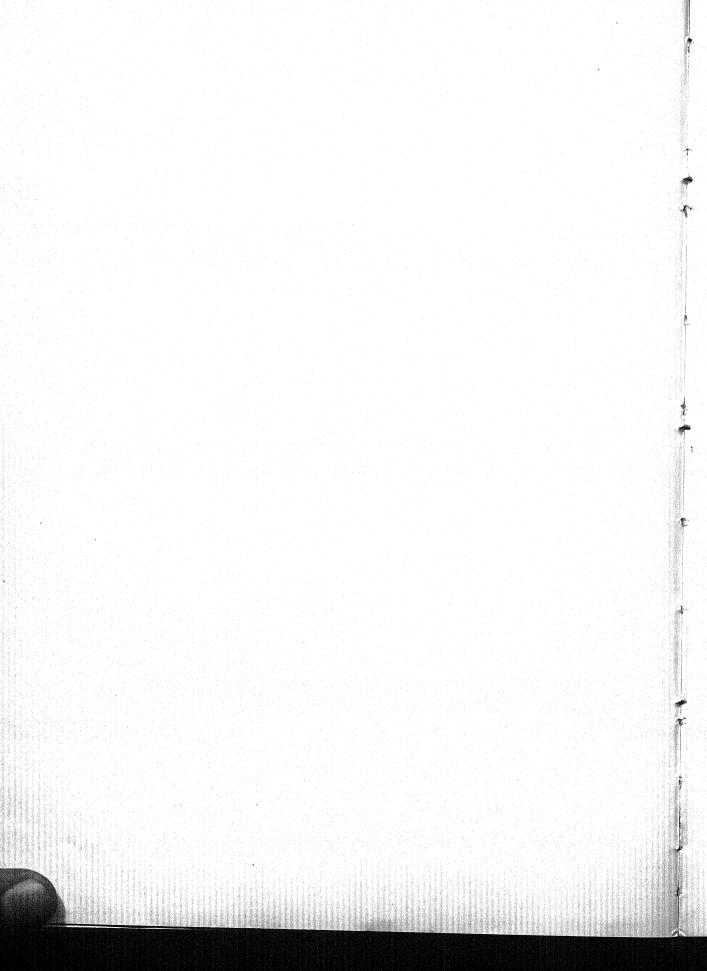
This book completes the publication of the legal documents from Nippur, belonging to the Dynasties of Babylon, Larsa and Isin.

To the Nippur tablets (Nos. 103 to 182) have been added in Appendix (Nos. 183 to 264) documents of the same general character which the Museum has acquired through purchase. They are similar to those published by H. Ranke in BE Vol. VI, Part 1.

I desire to express here my thanks to Prof. Morris Jastrow, Jr., for many valuable suggestions, and to Dr. G. B. Gordon, the Director of the Museum, for having facilitated my work in every way. To Dr. Leon Legrain, Curator of the Babylonian Section of the Museum, whose duties began as this work was being brought to a close, I wish to make acknowledgment for helpful cooperation.

EDWARD CHIERA.

Philadelphia, June 5, 1920.



#### INTRODUCTION

The documents here published belong to the large class of contract literature. Those in the first part of the book complete the publication of such Nippur tablets that have thus far been discovered in the Museum collections.

As with the other texts of this kind, published by Poebel in BE Vol. VI, Part 2 and in the first part of this volume, the language used is the Sumerian. Such documents offer therefore a peculiar interest, and I am certain they will be welcomed by scholars. In this group, I have been fortunate in discovering a legal decision referring to a murder. It is surprising that, with the high degree of culture attained in those times, and with the well known and perfectly codified laws then in existence, not many of such have as yet been found. To the best of my knowledge, this is the first that has as yet appeared, and might be called the oldest record in existence of a penal judgment.

Together with the legal documents of the Dynasties of Isin, Larsa and Babylon, I have published here a purchase document of the Ur Dynasty (No. 157), and six contracts of the Cassite Period (Nos. 158–63). In spite of the fact that we have an exceedingly large number of temple accounts of the period of the Ur Dynasty, contracts are as yet rather rare: the same can be said of the Cassite tablets; those thus far discovered have been published by Prof. A. T. Clay in BE XIV.

Among the Cassite documents I must call attention to No. 160, dated in the seventh year of the king dEnlil-á-maġ. Internal and paleographical evidence makes it absolutely certain that this tablet belongs to the Cassite period, though the

name of this king has never been found, either in the lists or in the documents.

It is especially worthy of notice that, while in all probability a Cassite by race, this ruler bears a perfectly Sumerian name. This would tend to show that he belongs to the last of the Cassite kings, and at a time when the conquerors had in their turn begun to be conquered by the superior civilization of the land.

The tablets published in appendix, though belonging to the more common class of Babylonian contracts, are very useful for the light they help in throwing upon the most important period of Babylonian civilization. Having been obtained through purchase, it is not always possible to determine, from internal evidence only, their place of origin. Most of them must have come from Sippar and Babylon.

I want to call special attention to No. 195 which, though not dated, contains a date formula right in the body of the document: mu ê-dninni im-me-rum e-pu-šú. There seems to be no doubt that this Immerum is the known king of the Sea Land. There the Sumerian influence does not appear to have been very strong, since the date formula is in Akkadian. Another Akkadian formula, also in a Nippur document, is that of Text 171: mu ki-iš-ti dnin-šubur. As yet, it is impossible to place it, though it may also belong to Immerum.

Two new date formulae of the Isin Dynasty appear here for the first time:

No. 103: mu dir-ra-i-mi-ti ki-šur-ra ba-ģul.

No. 107: mu den-líl-ba-ni [bád?] mu-gur-den-ki-ra [mu-d]ú. The restoration is somewhat doubtful.

Some formulae cannot be definitively placed because they are given too briefly:

No. 114: mu á-kal-gal <sup>d</sup>marduk-ta, probably of the Larsa Dynasty, or Samsu-iluna 12. (Cp. No. 135.)

No. 228: mu ugnim.

No. 251: mu ki-lugal-gub-ba.

Others present small additions or merely verbal changes, such as Nos. 148, 151, 219, 223. More important variants are to be found in:

No. 120: mu uš-sa ha-am-mu-ra-bi lugal-e (urudu)alan dme-dìm-šā mu-na-dìm. The other formulae for Ḥammu-rawi 29 have dšá-la, instead of dme-dìm-šā.

No. 128 has the uš-sa of the formula for Samsu-iluna 10 instead of the usual one for Samsu-iluna 11.

No. 135: In the date for Samsu-iluna 12, after mu sa-amsu-iluna lugal-e kúr gú-si-a an-ga-ám mu-un-da-bal-eš-ám, our tablet adds: á-kal-maģ dmarduk-ka-gè mu-na-an-sí-ma-ta.

No. 146 gives us a splendid date formula: mu sa-am-su-i-lu-na lugal-e/níg babbar-babbar-ra zúr-ra me-te á-ki-te dŭ-šar-ra-kam/ki-lal-bi X gun kù-babbar ù-tu-da laġ-laġ-ga/dIM ká-dingir-ra-ki-sù en-izkim-ti-la-ni súb-da-ni giš bé-in-tur/nam-til-la-ni-sù/a-mu-na-ru-a, The year in which Samsu-iluna, the king, brought in and offered for his own life to the god Adad in Babylon, the lord of his help and prayer, a shining weapon, the weight of which is ten talents of silver, splendidly fashioned, a befitting offering for the New Year festival.

Lastly, I want to call attention to Nos. 117, 118, 121, 123, which have the date formula: mu ha-am-mu-ra-bi lugal-e. Only No. 117 has the determinative for deity before the name of the king. Together with these four tablets we must also consider No. 120: mu (urudu)alan dme-dim-šā mu-na-dim

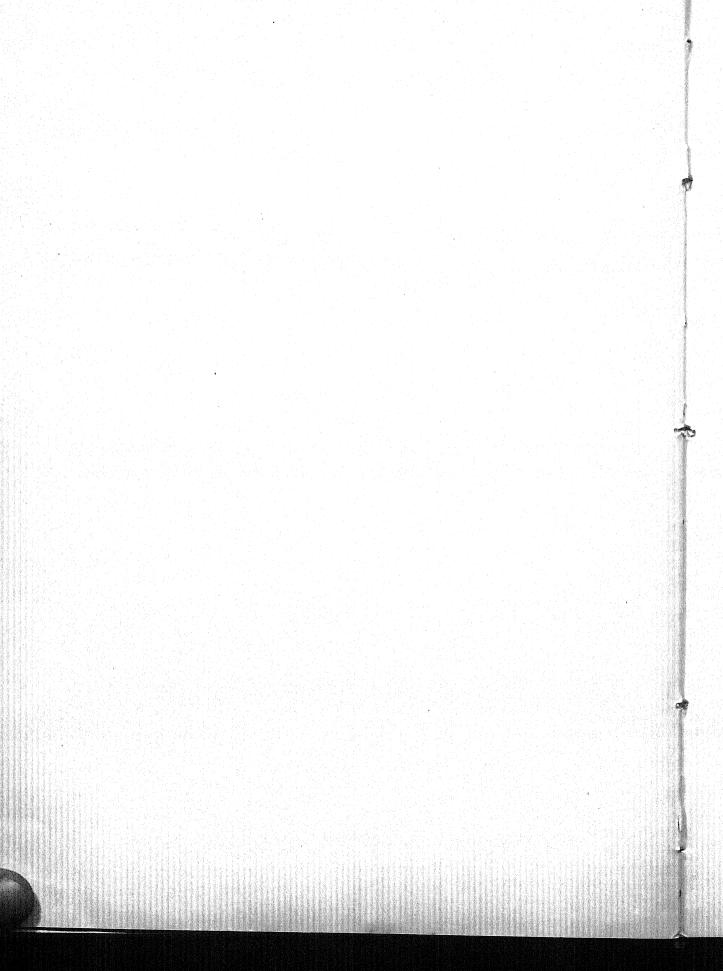
(= Hammu-rawi 29); No. 108: mu du-nu-um<sup>ki</sup> gal-a mu-un-díb-ba (= Rim-Sin 30); No. 109: mu ì-si-in<sup>ki</sup> uru nam-lugal-la mu-díb-ba (Rim-Sin 26); No. 114: mu (uru)zar-bé-lum mu-un-ġul (= Rim-Sin 29); No. 114: mu á-kal-gal <sup>d</sup>marduk-ta (uncertain date, probably Larsa).

As it will appear at first glance, all these documents are not contracts, in the proper sense of the word, but temple accounts. They have been selected by me out of a group of two or three hundred tablets of the same size and contents, all briefly dated, except those here published, in the first years of the Isin era. Without a shade of doubt, they are all Nippur documents.

The problem raised by the four Hammu-rawi tablets is this. Up to the present time, as I had occasion to remark (Cp. p. 25), no First Dynasty tablets have been discovered in Nippur which antedate the 31st year of Hammu-rawi or follow the 29th year of Samsu-iluna. Now No. 120 gives us the formula for the 29th year of Hammu-rawi, thus adding two years to the period in which this king held sway over Nippur. The formulae of Nos. 117, 118, 121 and 123 would prove, if accepted at their face value, that Hammu-rawi held Nippur in his first year. This would leave unexplained the reason why we do not possess a single Nippur tablet, dated between the first and the twenty-ninth year of that king. Moreover, it would leave unexplained why these four documents should have been found together with tablets all dated in the reign of Rim-dSin, and also with one of the 29th year of Hammu-rawi.

My opinion is that mu ha-am-mu-ra-bi lugal-e does not mean only: the accession year of Hammu-rawi, but also the year in which Hammu-rawi was made king, i.e., established his rule, over a certain place. In our case, this would correspond to the 29th or 31st year of his actual reign.

I cannot enter here in a new discussion of the very difficult problem of the date for the capture of Isin. But I may be permitted to state that, in spite of the Louvre prism and with all admiration for Thureau-Dangin's splendid article on this subject, I do not believe that the problem has as yet been solved.



# TRANSLITERATIONS AND TRANSLATIONS

### DONATION DOCUMENTS

(116. Nippur, CBS 7112. Rîm-dSin)

# FOUR BROTHERS OBLIGATE THEMSELVES TO PROVIDE FOR THEIR SISTER

- mi-din-dšamaš šeš-gal
  mu-bar-dšamaš šeš-a-ni
  mṣi-lí-dšamaš šeš-a-ni
  ù dnin-urta-ga-mil šeš-a-ni-gè
- 5. ibila-meš den-líl-ra-bi
  mbe-el-ta-ni GÊME + IŠIB dnin-urta
  SAL + KU-ne-ne-ra
  mu-ám II (gur) II (pi) še-gur
  VIII ka iá-giš VIII ma-na síg
- 10. in-na-ab-esig-gi-eš ibila še-ba iá-ba ù síg-ba nu-un-in-na-ab-esig-gi-ne-eš nam-ibila-a-ni nu-ag-e ù en-na mbe-el-ta-ni SAL +KU-ne-ne
- 15. al-tìl-la-áš
  ibila a-šà-ga-na
  kù-šù ba-ab-sí-mu-ne-gè
  kù-bi-ta ù ê a-sà níg-ga
  <sup>md</sup>en-líl-ra-bi
- 20. ad-da-ni ba-ra-ê-ne še-ga-ne-ne-ta kišib-ne-ne íb-ri-ěs

Idin-dShamash, the eldest brother, Ubar-dShamash, his brother, Sili-dShamash, his brother, and dNinurta-gamil, their brother, the heirs of dEnlilrabi, to Beltani, the devotee of dNinurta, their sister, shall provide yearly with two gur and two pi of barley, eight ka of oil and eight manas of wool.

The heir who shall fail to provide the barley, oil and wool shall forfeit his inheritance (lit. will not be made an heir). And until Beltani, their sister, shall die the heir who will dispose of his field for money shall forfeit the money and also the house, field and possession of dEnlilrabi, his father.

In mutual agreement they have sealed their documents.

#### Annotations

- 1. At the left of the line the tablet has the word kišib.
- 5. This line is omitted in the case.
- 10. Case adds: šeš-a-ne-ne.
- 12. Case omits ne-eš.
- 21. Case: ba-ra-ë-ne.
- 24. Case has ib-šar-ri-eš, and adds one line: ù zà-ne-ne i-ni-íb-ra-aš "they have inscribed their documents and affixed their seals."

#### MARRIAGE DOCUMENTS

(155. Nippur, CBS 7041. Samsu-iluna, 16 or 18)

A Man Marries a Widow, Adopting Her Children

1. [manu-šú-ba]-ni [mu-ha-di-tum] nam-dam-a-ni-šù in-tu(ku) [mnin-urta-mu]-ba-lí-iţ [msi-lí-íš-tár] ù gìr-ni-ì-šag

5.	[dumu-meš (?)] mu-ḫa-di-tum
	[ <sup>m</sup> anu-šú]-ba-ni-gè <sup>m</sup> mu-ḫa-di-tum-[ra
	nam-ibila-ni-šù in-na-an-sí]
	[sar] ê-dú-a da ê ib-ku-da-mu
	[ù da ê ì-lí-i-din-nam dumu lu-mu-ur
	[] gán a-šà ú-gub uš-a-rá ib-ku-dda-[mu]
10.	[ g]án giš-sar ê-gub-ba ê-gal šà a-šà
	uš-a-rá i-da-tum dumu bur-d
	[] X sar a-šà giš-gub-ba šà id g[u-la?]
	uš-a-rá ì-lí-ip-pa-al-za dumu
	ù ib-ku-šá dumu <sup>d</sup> sin-ma-gir
15.	[] sar giš-sar igi a-gár ri
	šà a-śà nanga uš-a-rá ì-lí-i[p-pa-al-za
	ù uš-a-rá ib-ku-šá dumu <sup>d</sup> si[n-ma-gir]
	<sup>m</sup> mu-ḫa-di-tum-ra dam-a-ni
	<sup>m</sup> nin-urta-mu-ba-lí-iṭ
20.	<sup>m</sup> și-lì-íš-tár ù gìr-ni-ì-šag
	in-na-ni-in-tu
	<sup>md</sup> nin-urta-mu-ba-lí-iṭ šeš-gal-la
	síb-ta-na šú-ba-ab-ti-gá
	ur-a-sí-ga-bi ì-ba-e-ne-eš
25.	[tuku]n-bi <sup>m</sup> mu-ḫa-di-tum
	[ <sup>m</sup> anu-š]ú-ba-ni-ra dam-a-[ni]
	[ <sup>md</sup> ni]n-urta-mu-ba-lí-iṭ [dumu-ni]
	[ <sup>m</sup> ṣi-lí]-ís-tár ù gìr-ni-ì-šag
	[dam-mu] nu-me-en ad-da-mu nu-me-[en]
30.	[ba-na-an]-dug ê a-šà giš-sar
	[ba-ra]-ê-ne-eš
	[tukun]-bi <sup>m</sup> anu-šú-ba-ni
	[ <sup>m</sup> mu-ḥa-di-tum dam-a-ni <sup>m</sup> dnin-urta-mu-ba-lí-iṭ
	[ <sup>m</sup> ṣi-lí-íš-tár] ù gìr-ni-ì-šag

35. [dumu-mu] nu-me-en ba-na-an-dug-eš [ê a-šà giš-sar] ba-ra-ê-ne-eš [še-ga-ne-ne-ta (?)] mu lugal-bi in-pad-ne-eš

# TRANSLATION

Anushu-bani has taken Muhaditum for his wife. mubalit, Sili-ishtar and Girni-ishag the sons of Muhaditum, Anushu-bani to Muhaditum (has given as his heirs) of built house, adjoining the house of Ibku-dDamu and the house of Ili-idinnam, son of Lumur-...; ten gan of field, with produce, alongside that of Ibku-dDamu; ten gan of orchard, with trees standing and a house, from the field . . . . . .; adjoining Idatum, son of Bur-d. . . .; ten gan and ten sar of field, with trees standing, from the property near the canal Gula (?), and adjoining Ili-ippalza the son of .... and Ibkusha, son of dSin-magir; ten sar of orchard, in front of the field Ri.... from the nanga-field, adjoining Ili-ippalza, and Ibkusha, the son of dSin-magir; (this property) to Muhaditum, his wife, dNinurta-mubalit, Sili-ishtar and Girni-ishag he (Anushu-bani) has given. After dNinurta-mubalit, the eldest son, had taken his preferred portion, they have divided it among themselves.

Should Muhaditum to Anushu-bani, her husband, and dNinurta-mubalit, Şili-Ishtar and Girni-ishag (to their father) say: "My husband thou art not, my father thou art not" they shall forfeit house, field and orchard. Should Anushubani (and) Muhaditum, his wife, say to dNinurta-mubalit, Şili-Ishtar and Girni-ishag "My sons ye are not" they shall forfeit house, field and orchard. By mutual agreement they have sworn by the king.

#### Annotations

5. The restoration nam-ibila-ni-šù in-na-an-sí is required by the context. Cp. Poebel, BE VI, 2 No. 48, 6. In both these documents the children belonged to the wife from a previous marriage and have been adopted by the second husband.

37. Instead of še-ga-ne-ne-ta the text might be restored ur-a-sí-ga-bi. The two expressions are practically synonymous. For in-pad-ne-eš instead of the usual spelling in-pad-dé-eš, cp. No. 162 on p. 138.

(252. Khabaza, CBS 1404. Ammi-zaduga, 5)

# MARRIAGE DOCUMENT, WITH DESCRIPTION OF BRIDE'S DOWRY

- II şubâtê<sup>sun</sup> šá la-ab-šá-at
   II paršigê<sup>sun</sup> ap-ra-at
   I <sup>iṣ</sup>iršum
   III <sup>iṣ</sup>kussê<sup>sun</sup>
- 5. I karpatšikkatum šá IV ka šamnim ma-li-a-at I gimá-ga-ar-ru šá GAL-GAR ma-lu-ú mi-im-ma an-ni-im šá a-ta-na-aḥ-ì-lí a-bu-šá mâr şili(-lí)-dšamaš a-na salşi-mur-ti-lu-uk amat e-gi-tim
- 10. Dumu-Sal-A-Ni id-di-nu-ma
  a-na bît zi-me-ir-dšamaš
  a-na warad-dul-maš-ši-tum mâri-šu
  ú-še-ri-bu
  V šiklu kaspim te-ir-ha-az-za
- 15. i-na ga-ti zi-me-ir-dšamaš

  ma-ta-na-ah-ì-lí a-bu-šá ma-hi-ir
  li-ib-ba-šú ṭa-ab

  m salṣi-mur-ti-lu-uk
  a-na warad-dul-maš-ši-tum mu-ti-šá

- 20. ú-ul mu-[ti at-ta-ma]
  i-za-[kar-ma a-na kaspim i-na-di-i]š-ši-i
  ù [<sup>m</sup>warad-<sup>d</sup>ul-maš-ši-tum]
  a-na [<sup>sal</sup> și-mur-ti-lu-uk mu-ti-šú]
  ú-ul [mu-ti at-ta-ma]
- 25. i-[za-kar-ma] 2/3 ma-na [kaspim i-šá-ka-al] mu dšamaš dmarduk [ù am-mi-za-du-ga] lugal In-Pad-Ne-[Eš]

Two garments, which she wears; two head-bands, which she wears; one bed; three chairs; one shikkatu-vessel filled with four ka-measures of oil; one magarru-basket filled with gal-gar: all these things are what Atanah-ili, her father, the son of Ṣili-dShamash, has given to Ṣimurtiluk, the devotee, his daughter. He has then caused her to enter into the house of Zimer-dShamash, to (marry) Warad-dUlmashshitum, his son. Five shekels of silver, her betrothal gift, Atanah-ili, her father, has given into the hands of Zimer-dShamash, and his heart is satisfied.

Should Simurtiluk say to Warad-dUlmashshitum, her husband: "Thou art not my husband" he shall sell her for money. Should Warad-dUlmashshitum say to Simurtiluk, his wife: "Thou art not my wife" he shall pay her two-thirds of a mana of silver. They have sworn by dShamash, dMarduk and Anmi-zaduga the king.

#### ANNOTATIONS

This document is of special importance because, though clearly characterized as a marriage contract by ll. 18–26, still lacks all technical phrases used in that class of documents. It is singularly alike the documents which Schorr (ABRU, p. 278 ff.) places under the heading "Schenkung."

5. Má-gar-ra is also found in a letter (BM 23131) translated by Ungnad (Babylonische Briefe, No. 2, 16-17). It follows immediately aklam, šikaram, immerê<sup>sun</sup>, and is destinied for the use of the devotees.

21. Instead of the verb zakâru, the other documents use the more appropriate kibû. There seems to be no doubt as to the correctness of the restoration.

#### ADOPTION DOCUMENTS

(107. Nippur, CBS 7195. dEnlil-bani)

# Adoption of a Baby, Purchased from Its Parents

- 1. I dumu-nita-gab ì-lí-a-wi-li mu-ni-im dumu a-a-ar-tum ki a-a-ar-tum ama-ni-ta
- ù e-ri-iš-tum dam-a-ni ia-si-rum ù ama-dsin [na]m-dumu-ni-me-eš šú-ba-an-ti-eš
- 10. níg nam-dîm-ma-ni-šù
  . . . gìn kù-babbar II ma-na sìg
  ia-si-ru-um
  ù ama-dsin
  a-na a-a-ar-tum
- 15. ù e-ri-iš-tum
  in-na-an-sí
  ia-si-rum
  ù ama-<sup>d</sup>sin
  [ki a-a-ar-tum]
- 20. [ú e-ri-iš-tum ì-lí]-a-wi-li i-za-[ba-a]t-ma i-ta-la-ak

One sucking baby, Ili-awilim by name, the son of Ajartum, from Ajartum its mother, and Erishtum, her husband, Iasirum and Ama-dSin have taken as their son.

Iasirum and Ama-dSin shall give to Ajartum and Erishtum ten shekels of silver and two manas of wool as a gift for having given it birth. Iasirum and Ama-dSin shall take Ili-awili from Ajartum and Erishtum and be allowed to depart.

### Annotations

- 1. Notice that the name of the small baby is recorded. This proves that names were given to children at birth, as against the theory of Langdon (Encycl. of Rel. and Ethics, Vol. 9, Col. 171) that names were imposed at the time of maturity. Additional evidence is found in Reissner: Tempelurkunden aus Telloh, No. 158 ff., which contain long lists of women employees and their children, whose names are recorded. The tender ages of the children may be inferred from the very low wages they receive for their work. For the Cassite period cp. Clay, BE XIV, No. 58 which mentions names of sucking babies.
- 4. We should have expected the name of the husband to precede that of the wife. The restoration of the sign ama seems, however, certain.
- 8-9. In a Nippur document, such as this, we should have expected: namibila-ni-šù ba-an-da-ri-eš.
- 10. The expression níg nam-dim-ma-ni-šù is new. Poebel, BE VI, 2 No. 4, 7, has kù nam-Â-É(=eġi)-a-ni-šù The money for having raised him, but it was the case of an older child.
- 21. The tablet closes with two Akkadian words. This is unusual, since practically all First Dynasty documents from Nippur are entirely Sumerian, and this one dates as far back as dEnlil-bani of Isin.

(153. Ni. 7026. Samsu-iluna, 13)

# Adoption of a Young Man, Who Obligates Himself to Provide for His Father

- 1. mdnin-šubur-ta-a-a-ar-gè
  mpa-ti-ia-ra
  nam-dumu-ni-šù ba-da-an-ri-gè
  [ê a-šà] giš-sar a-na-me-a-bi
- 5. m dnin-šubur-ta-a-a-ar
  [m]pa-ti-ia dumu-ni-ra
  in-na-sí tukun-bi
  [pa-t]i-ia a-na dnin-šubur-ta-a-a-ar
  ad-da-na-ta ad-da-mu nu-me-en
- 10. ba-na-an-dug 1/3 ma-na kù-babbar ì-lal-e ù tukun-[bi] dnin-šubur-ta-a-a-ar mpa-ti-ia dumu-ni-ra dumu-mu nu-me-en ba-na-an-dug
- 15. [1/3 ma-n]a kù-babbar ì-lal-e
  ê-a ù níg-gú-na
  ba-ra-an-ê
  m pa-ti-ia a-na dnin-šubur-ta-a-a-ar
  itu-da ġar?-ra mu-ám I (gur) I (pi) še-gur
- 20. [... m]a-na sìg V ka iá-giš in-na-ab-esig-gé

#### TRANSLATION

<sup>d</sup>Ninshubur-tajar has adopted Patija for his son. House, field and orchard <sup>d</sup>Ninshubur-tajar has given to Patija his son. Should Patija say to <sup>d</sup>Ninshubur-tajar, his father: "My father thou art not" he shall pay one third of a mana of silver. And

should dNinshubur-tajar say to Patija, his son: "My son thou art not" he shall pay one-third of a mana of silver and forfeit house and possessions.

Patija shall sustain <sup>d</sup>Ninshubur-tajar by a monthly alimony of flour (?) and a yearly alimony of one gur and one pi of barley, ten manas of wool and five ka of oil.

#### ANNOTATIONS

- 8. Notice the preposition a-na, in Akkadian, which is also repeated in l. 18.
- 9. The sign ta is a scribal error. We should expect no postposition, because of the preceding a-na. In any case, the correct postposition would have been ra, instead of ta.
- 10. The penalty threatened to the adopted son is very light. In other documents we find: he shall be branded and sold as a slave.
- 21. Instead of esig, the text has lil. Undoubtedly a scribal error. Notice the absence of any oath.

#### MANUMISSION DOCUMENT

(137. Nippur, CBS 4886. Samsu-iluna, 23)

- kišib nam-[el-la]-ni-šù
   <sup>m</sup>íš-tár-ú-ta-ri sag-géme
   <sup>m</sup>nu-du-ub-tum dumu şi-lí-<sup>d</sup>[šamaš?]
   ama-ar-gi-ni in-gar
- 5. sag-ki-ni in-láģ-láģ
  BI nam-géme-ni in-gaz
  kišib nam-el-la-ni-šù
  in-na-an-šub

#### TRANSLATION

Ishtar-utari, a female slave, Nudubtum, the daughter of Ṣili-dShamash, has set free. Her forehead she has cleansed. The mark (?) of her slavery she has destroyed. A manumission document she has given her.

#### ANNOTATIONS

- 1. The first line is the heading of the document. Of this we have only the case, and this explains its great brevity.
- 3. I read daughter because Nudubtum is a feminine name. It is not uncommon to find dumu for dumu-sal in this class of documents.
- 6. The line is perfectly clear and agrees with the text published by Poebel BE VI, 2 No. 8, l. 7, where the last sign must be changed into gaz. As for the meaning of the sign bi, cp. VR 47, 32b: mu-tu-tam am-ma-šid.

#### PURCHASE DOCUMENTS

(162. Nippur, CBS 7219. Burra-buriaš, 24)

## PURCHASE OF A WHOLE FAMILY OF SLAVES

- 1. sal šú-gi-at bi-ši-tum V gìn guškin dìm-nam
  - $^{\rm sal}$ dumu-sal ${\rm ama-^d\check{s}e-ru-\acuteu-a}$ dumu-sal-a-ni VI gìn guškin dìm-nam
  - <sup>kal</sup>dumu warad-<sup>d</sup>gu-la dumu-a-ni VII gìn guškin dìm-nam
  - sal dumu-sal tu-kul-ti-dgu-la dam-a-ni VI gìn guškin dìm-nam
- 5. IV nam-lù-gàl-lu šá mgi-mil-lim lugal-ne-ne-gè guda dnin-líl-lá dumu ú-ba-a-a m dIM-šar-ilânimeš dumu be-lí-e-mu-ga-a-a làsag nibruki-di-ni pisan-dub-ba-a nibruki in-ši-in-šám
- 10. šám-tìl-la-bi-[šù]
  1/3 ma-na IV gìn guškin in-[na-an-lal]
  ū-kur-šù mgi-mil-lum
  guda dnin-líl dumu mú-ba-a-a
  ibila-bi ù ní-ri-a-bi

- 15. a-na-me-a-bi

  m dIM-šar-ilani<sup>meš</sup>-šù dumu mbe-lí-e-mu-ga-a-a

  lùsag mnibru<sup>ki</sup>-di-ni
  pisan-dub-ba-a nibru<sup>ki</sup>-a
  inim-nu-má-má-ám
- 20. inim-nu-gé-gé-ám mu <sup>d</sup>en-líl <sup>d</sup>nin-líl <sup>d</sup>nin-urta <sup>d</sup>nabu ù bur-ra-bu-ri-ia-áš lugal-e ur-bi in-pad-da-ne-eš igi <sup>m</sup> <sup>d</sup>nin-urta-ra-i-im-zerim dumu <sup>m</sup>ú-ba-a-a
- 25. igi <sup>m</sup>ki-di-nu-ú dumu <sup>m</sup>be-lí-i-din-nam igi <sup>m</sup> <sup>d</sup>marduk-še-mi dumu <sup>m</sup>an-nu-ia-ú dub-sar itu šú-numun-na mu XXIV-kam-ma bur-ra-bu-ri-ia-áš lugal-e
- 30. nà kišib <sup>m</sup>gi-mil-lim guda <sup>d</sup>nin-líl-lá dumu <sup>m</sup>ú-ba-a-a

The woman Shugirat, a possession worth five shekels of gold; the girl Ama-dSherua, her daughter, worth six shekels of gold; the young man Warad-dGula, her son, worth seven shekels of gold; the woman Tukulti-dGula, his wife, worth six shekels of gold; (a total of) four slaves belonging to Gimillu, their master, the anointing priest of dNinlil, the son of Ubaja, which dIM-šar-iláni, the son of Beli-emugaja and the chief Nibru-dini, the archivist in the city of Nippur, have bought. For their whole price they have paid one third of a mana and four shekels of gold. In the future Gimillu, the anointing priest of dNinlil, his heirs and his family, as many as there are, against dIM-šar-ilani, the son of Beli-emugaja, and Nibru-dini, the archivist

of the city of Nippur, shall not speak a word or advance a claim. Both of them have sworn by <sup>d</sup>Enlil, <sup>d</sup>Ninlil, <sup>d</sup>Nin-urta, <sup>d</sup>Nabu and the king Burra-buriash.

#### ANNOTATIONS

This Nippur document of the Cassite period differs in many respects from the Sumerian documents of the time of the First Dynasty. The chief points of difference are noted below.

- 1. First Dynasty documents would have: I sag-geme . . . mu-ni-im. The price of the slave is generally omitted. In a contract of the Ur period, which is translated after this one, the price is mentioned: níg-šé-ma-ni X gìn kù-babbar. In the Cassite documents the monetary unit is generally the shekel of gold. The expression dìm-nam "it is equivalent" is new. In another purchase document of this same period published by Clay (BE, XIV, No. 7) we find: kal mi-ba-áš-ši šám X gìn guškin.
- 2. Very peculiar is the expression IV nam-lù-gàl-lu "IV human beings." Notice the relative šá followed by the genitive gi-mil-lim. This betrays a very strong Semitic influence.
- 8. Nibru<sup>ki</sup>-di-ni is a known business man of his time: he is son of <sup>d</sup>Ninurta-nâdin-aḥê (BE XIV, Nos. 1, 7, 8). Nibru<sup>ki</sup> is written <sup>d</sup>en-líl<sup>ki</sup> in 1. 8 and without the first determinative in 1. 18. Both the lù-sag and the pisan-dub-ba are not mentioned in other contracts.
- 9. Instead of šám, First Dynasty documents would have šé.
- 10. BE XIV, Nos. 123 and 128a have: a-na šam-tìl-la-bi-šù, another evidence of Semitic influence.
- 12. Instead of ū-kur-šù, BE XIV, No. 7, 21 has: u-ne-du ud-a-ga-bi-šù.
- 14. Notice the ibila-bi, instead of ibila-ni. The ní-ri-a "family" is not mentioned in other contracts.
- 16. The postposition sù is employed in place of the more correct ra, which would generally follow the name of the father.
- 19–20. The ending ám is only found here. BE XIV, No. 1, 15–16 has for both expressions the ending eš, while another document of the same period (ibid. 7, 28) employs only the phrase inim-nu-gé-gé-da-áš.
- 21. No names of gods or king are mentioned in First Dynasty documents from Nippur. The formula is simply mu lugal-bi in-pad. As for the gods mentioned, BE XIV, 7 omits dNinurta, and BE XIV, 1 omits both dNinurta and dNinlil.

23. Ur-bi is also found in BE XIV, 7 and regularly omitted in purchase documents of the First Dynasty. The variant in-pad-da-ne-eš is new, and with this cf. BE XIV, 1 which has in-pad-da-e-eš. It is clear that the sign NE is part of the plural ending, and not phonetic complement of the sign pad. The former transliteration must therefore be corrected.

# (157. Nippur, CBS 7218. Ur Dynasty)

### PURCHASE OF A SLAVE

- I sag-[géme]
   a-a-zi-mu mu-ni-im
   níg-šé-ma-ni X gìn kù-babbar
   ur-nigin-gar dumu ur-dbabbar-ra
- ur-KAL-KAL dumu ur-den-líl in-ši-šé lù-lù nu-gé-gé-ne mu lugal-bi in-pad-eš

#### TRANSLATION

One female slave, Aja-zimu by name, a possession of the value of ten shekels of silver, from Ur-nigin-gar, the son of Ur-dBabbar, Ur-kalkal, the son of Ur-dEnlil, has bought. One shall not turn against the other. They have sworn by the king.

#### ANNOTATIONS

- 7. The two signs lù have been written one above the other.
- In-pad-eš is written with a new variant. Instead of the regular sign
  eš, the sign šù, which has the phonetic values eš, uš, -š-, has been
  employed.

# (103. Nippur, CBS 7024. dIrra-imiti)

# A Man Purchases from His Partner a House They Had Bought Together

- I sar ê-dú-a giškešda gub ê gub-ba-ì-dúg uš-sa šám-tìl-la-bi
   2/3 ma-na kù-babbar
- 5. 5/6 sar V gìn kizlaġ
  ê lugal-a-ma-ru uš-sa
  šám-tìl-la-bi
  V gìn kù-babbar
  ê dnanna-ma-an-sí
- 10. ù anu-šú-mu-ba-lí-iṭ nam-tab-ba-na-ne-ta in-šé-eš-a ki dnanna-ma-an-sí dumu ud-dúg-mu-ta
- 20. in-na-lal ū-kur-šù <sup>d</sup>nanna-ma-an-sí ê-bi-šù inim-nu-um-má-má-a mu lugal-bi in-pad

One sar of built house, with lock standing, alongside the house of Gubbaidug: its whole price is two-thirds of a mana of silver; five-sixths of a sar and five gin of building ground, alongside the house of Lugal-amaru: its whole price is five shekels of silver. This house dNanna-mansi and Anushu-mubalit had bought in partnership. From dNanna-mansi, the son of Ud-dug-mu, Anushu-mubalit, the son of . . . . , has bought it. For its complete price he has paid one third of a mana and five shekels of silver. In the future dNanna-mansi shall advance no claim upon the house. He has sworn by the king.

#### Annotations

Cp. 181, 2.8: gišgál-la ù gišsak-kul gub-ba "with door and lock standing."
 The primary meaning of kešda is "to bind," so that giškešda must be equivalent to sakkullu or mêdilu.

Uš-sa, following ê gub-ba-ì-dùg, must be equivalent to uš-a-rá ê gub-ba-ì-dúg.

## (205. Khabaza, CBS 465. Not dated)

#### PURCHASE OF A HOUSE

- IV Sar Ê-Dú-A
   iš-tu ba-ab egallim
   itti sa-li-im ù e-da-ki-šú
   <sup>giš</sup>daltu ù <sup>giš</sup>sakkullu Gub-Ba
- 5. itti inim-den-líl-lá
   mâr den-líl-ì-za
   msa-ma-él mâr . . . . -ri- . . . . .
   In-Ši-Šé Šám-[Tìl-La-Bi-Šù]
   kaspam In-Na-Lal-E-Eš

- 10. kaspam ši-im bîti(-ti)-šú li-ba-šú ţu-ub Ū-Kur-Šù Lù-E [Nu-Mu]-Un-Gé-Gé [niš sar-ri]-im
- 15. [ù ilâni âl]zim[bir<sup>ki</sup>]it-mu-[ú]

Four sar of built house, outside the palace gate, with door and lock standing, from Inin-dEnlilla, the son of dEnlil-iza, Samael, the son of . . . . . . , has bought. The money for its complete price he has paid; with the money, which is the price of the house, he has satisfied his heart. In the future one shall not turn against the other. They have sworn by the king and the gods of Sippar.

#### ANNOTATIONS

- 3. Itti salim ù edakišu. The expression is new.
- 9. Notice that the price of the house has not been stated.
- 14. The restoration of this line is doubtful. The only sign that is readable is the last one. Other possible readings are: Mu Nu-ur-dIM or mu dRi-im /-dSin.

#### LEASES

(220. Khabaza, CBS 1182. Samsu-iluna, 7)

#### LEASE OF A HOUSE

 bîtu ri-ba-tum GÊME dšamaš itti ri-ba-tum GÊME dšamaš maš-ķum mâr ri-im-dIM

- 5. a-na ki-iz-ri a-na šatti I-kam ú-še-zi ki-iz-ri šatti I-kam I 1/2 šiklu kaspim
- 10. Ì-Lal-Eri-eš-ti ki-iz-ri-šú2/3 šiklu kaspimma-hi-ir

The house of Ribatum, the devotee of Shamash, from Ribatum, the devotee of Shamash, Mashqum, the son of Rim-dIM, has rented for one year. For a yearly rent he shall pay one and one half shekel of silver. She has received as advance payment on his rent two thirds shekel of silver.

#### Annotations

14. Ma-hi-ir for ma-hi-ra-at. Cp. No. 234, 3 which is corrected on the case.

(234. Khabaza, CBS 1287. Samsu-iluma, 7)

#### LEASE OF A HOUSE

 bîtu ri-ba-tum GÊME+IŠIB <sup>d</sup>šamaš itti ri-ba-tum GÊME+IŠIB <sup>d</sup>šamaš mârat ib-ga-tum <sup>m</sup>a-lí-ba-ni-šú

- 5. mâr warad-dsin a-na ki-iz-ri a-na šatti I-kam ú-še-zi ki-iz-ri šatti I-kam III siklu kaspim Ī-Aga-E
- 10. ri-iš-ti ki-iz-ri-šú I 1/2 šiķlu kaspim ma-hi-ir III isinnu <sup>d</sup>šamaš I (šer) imittum i-pa-ķi-id warah Gan-Gan-Ē-A ûm I-kam i-ru-ub

The house of Ribatum, the devotee of Shamash, from Ribatum, the devotee of dShamash, the daughter of Ibgatum, Ali-banishu, the son of Warad-dSin, has rented for one year. For a yearly rent he shall pay three shekels of silver. She has received one and one half shekel as advance payment on his rent. He will observe the three festivals of dShamash (by giving) one piece of meat. On the first day of the month Gangan-ea he will enter (into the house).

#### ANNOTATIONS

- 9. Instead of i-aga-e "he shall measure out" the regular term would have been i-lal-e "he shall weigh."
- 10. The sign giš has been unusually employed here for the phonetic value is.
- 12. Case has the more correct ma-hi-ra-at.
- 13. Case adds: Xka kaš-ta-ám and "ten ka of beer each." This was omitted in the tablet because it must have been generally known that a drink offering was to be added to the meat offering.

(186. D. J. Prince, CBS 1797)

### LEASE OF A HOUSE

- 1. bîtu ni-ši-i-ni-šú
  itti ni-ši-i-ni-šú
  <sup>m d</sup>šamaš-du-ur-a-li
  bîtam a-na ki-iz-ri
- a-na šatti I-kam ú-še-zi 1/3 šiklu XV še kaspim I-Lal-E waraḥ ti-ri-i um I-kam i-ru-ub
- 10. warah isin-a-bi
  i-ga-mar-ma ú-zi
  pân dšamaš
  pân da-a
  pân dma-[ma]
- 15. mu s[a-am-su-]i-lu-ni

### TRANSLATION

The house of Nishi-inishu, from Nishi-inishu, dShamash-dur-ali has rented for one year. He shall pay one third of a shekel and fifteen she of silver. He shall enter (the house) on the first day of the month Tiru and terminate (his lease) and vacate in the month Isin-abi.

### ANNOTATIONS

12. Notice that the gods Shamash, Aja and Mama act as witnesses. This would be regular were the house part of a temple property.

# (187. J. Shemtob, CBS 86. Not dated)

- 1/3 šiķlu kaspim a-na ki-şi-ir bîtim waraḥ Ab-Ē-A i-ru-ub
- 5. warah Gan-Gan-Ê-A i-ga-ma-ar-ma uz-zi

### TRANSLATION

One third of a shekel of silver, (in payment of) rent for a house (has been received). He shall enter in the month Ab-ea and complete his lease and vacate in the month Gan-gan-ea.

# (122. Nippur, CBS 7118)

### LEASE OF A FIELD

- 5/18 gán a-šà gú[g-še] šà a-šà edin-sí-lal uš-a-rá ib-ni-a-tum a-šà lu-ub-lu-ut-ì-lí
- 5. dumu nu-úr-íš-tár ki lu-ub-lu-uṭ-ì-lí ma-BIL-dkab-ta dumu ṭa-ab-ṭâb-ì-lí nam-urù-lá-šù
- 10. igi-III-gál-šù
  íb-ta-an-ë
  III (gur) III (pi) še-gur
  šú-lal máš-nu-ub-tu(ku)
  ki lu-ub-lu-uṭ-ì-lí

15. ma-BIL-dkab-ta šú-ba-an-ti mu-gin ud ebur-ka še-bi al-aga-e

# TRANSLATION

Three eighteenths of a gan of clover field, from the field Edin-silal, and alongside the field of Ibniatum; a field belonging to Lubluț-ili, the son of Nur-ishtar; (this field) Abil-<sup>4</sup>Kabta, the sin of Ṭab-ṭab-ili, has rented from Lubluț-ili for cultivation, at the rate of one third of its produce.

Abil-dKabta has received from Lublut-ili three gur and three pi of barley as a loan bearing no interest. In the current year, at harvest time, he shall measure (back) the barley.

## ANNOTATIONS

4. The sign ub appears written in the tablet as te.

13. Šú-lal, something which binds. Cp. lal = eşêlum, šú-lal = itaṣṣulum (DGl. II, lal)

(246. Khabaza, CBS 1368. Not dated)

# LEASE OF A FIELD

[mak-ba-r]u-um
 [ù mi-šá]-ru-um-na-şi-ir
 [kiram ú-š]e-zu-ú
 [mna-ra]-am-tum GÊME+IŠIB dšamaš

5. [mârat dša]maš-ellâ(t)-zu [kas]-pu kirim Kizlaģ ú-šá-la-am i-šá-da-du-ma elķam ki-ma eķlim i-ka-al i-ra-pî-ik e-ra-am zi-na-a i-na-ma-al i-na ê dšamaš ú-ba-al

### TRANSLATION

Akbarum and Misharum-naşir have rented an orchard. To Naramtum, the devotee of Shamash, they shall make good the money for letting the field lie fallow. They shall take care of and work every portion of the field and shall fecundate the blossoms of the palm trees. He shall bring (the fruits) into the temple of Shamash.

#### ANNOTATIONS

- 1-2. Restored from fragments of the case.
- 3. The word kiram is required by the context.
- 4-5. Restored from other occurrences of the same name.
- 6. The restoration is uncertain.
- 10. I-ka-al from kâlu to take care of, to keep in good condition. Schorr, ABRU, 134, 13, pass. translates the phrase eklam kima eklim i-ka-al by "Feld für Feld wird er geniessen." Notice the spelling i-ra-KA-ik, the sign KA having the phonetic value pi.
- 11–12. Cp. Schorr, ABRU, 134: a-ra-am zi-na-tum i-na-şa-ar "Die Blüten und die Dattelrispen wird er bewachen."

(180. Nippur, CBS 8099. Samsu-iluna)

# LEASE OF AN ONION FIELD

- 2/18 gán a-šà ki-sí-ma
   šà a-šà nanga
   uš-a-rá a-ap-pa-tum
   a-šà íš-tár-ilat dumu ta-ri-bu
- 5. ki íš-tár-ilat-ta

  mib-ni-damurru

  me-te-el-pî-dnin-urta ù anu-šú-ba-ni-gè
  nam-ki-sí-ma-šù á-mu itu-II-a-šù
  I gán-ba I še-gur aga-e-ne
- 10. íb-ta-an-é-êš

### TRANSLATION

Two eighteenths of a gan of onion field, from the nanga-field, alongside that of Appatum; a field belonging to Ishtar-ilat, the daughter of Taribu. (This field) Ibni-dAmurru, Etel-pi-dNinurta and Anushu-bani have rented from Ishtar-ilat, for the purpose of raising onions, for two months every year. (As rental price) they shall measure out two gurs of barley per gan of field.

#### DEEDS OF LOAN

(195. Khabaza, CBS 347. Immêrum)

# LOAN OF MONEY, WITH INTEREST

 I ma-na kaspim şiptu I ma-na 1/3 šiklu ú-za-ab itti za-ab-lum

- 5. mdsin-i-mi-ti šá i-na šá-ib-di-i wa-aš-bu kaspam Šú-Ba-An-Ti waraḥ ki-nu-ni kaspam ù ṣipta-šu
- 10. I-Lal-E mu ê-dninni im-me-ru-um i-pu-šú

One mana of silver, to which he shall add interest at the rate of one third of a shekel for every mana, from Zablum, Sinimiti, who dwells in Shaibdi, has received. In the month Kinuni he shall return the money and its interest. The year in which Immerum built the temple of Ninni.

(215. Khabaza, CBS 1168. Ammi-ditana)

LOAN OF GOLD, FROM A TEMPLE

- 2/3 šiķlu XV še hurazim itti dšamaš
   mla-ma-aş-şi GÊME+IŠIB dšamaš
- Šú-Ba-An-Ti
   i-na ba-al-ţa-[at]
   ù šá-al-ma-at
   a-na be-el-šá
   [ip]-pa-al

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### TRANSLATION

Two thirds of a shekel and fifteen she of gold, the property of dShamash, from dShamash Lamassi, the devotee of dShamash, has received. If she is alive and in good health she shall return (the money) to her lord.

### ANNOTATIONS

7–8. Cp. Schorr, ABRU, 56, 7–9: i-na ba-al-ţu ù ša-al-mu <sup>d</sup>šamaš be-el-šú i-pa-al. Cp. also the text following.

(150. Ni. 7176. Samsu-iluna, 11)

# LOAN OF SILVER, FROM A TEMPLE

- I 1/2 gìn XVIII še kù-babbar máš nu-ub-tu(ku) ugu mâr-ir-şi-tim dutu in-tu(ku)
- nam-ti-la-ni-šù ù silim-ma-ni-šù šàg <sup>d</sup>utu bi-ib-dúg-gi

### TRANSLATION

One and one half shekel and eighteen she of silver, without interest, the god Shamash owns against Mar-irṣitim. If he is alive and in good health, the heart of Shamash shall be satisfied.

#### ANNOTATIONS

5-7. For the Akkadian equivalent of these phrases, cp. preceding text.

9. Notice that bi is written with the common sign, instead of with the sign NE. This is also found in 125, 12 (tablet).

# (140. Nippur, CBS 7113. Samsu-iluna, 11)

### LOAN OF MONEY

- III 1/3 šiķlu kaspim Zid-Dim šá zi-iz-zi-i mâr nu-úr-dkab-ta i-ba-lu eli zi-iz-zi-i
- mla-ma-zum mârat an-lù-til in-tu(ku) pu-ul-da-am i-na ka-šá-di-im
   III 1/3 šiķlu kaspim Zid-Dim mla-ma-zum mârat an-lù-til
- 10. i-ip-pa-al pî šá na-bi-dšamaš mâr ha-bil-ki-nu-um

### TRANSLATION

Concerning the three and one third shekel worth of dim-flour which Zizzî, the son of Nur-dKabta, has taken, Lamazum, the daughter of An-lutil, has (still) a claim upon Zizzi. When he has the possibility Lamazum, the daughter of An-lutil, will get back the three and one third shekel worth of dim-flour. By the testimony of Nabi-dShamash, the son of Habilkinum.

### Annotations

- 1. Zid-dim is found in CBS 3918 (unpublished) a list of foods and beverages. It is preceded by ģul-šur-ra.
- 6-7. Literally: When he attains strength, i.e., when he is able.

(127, Nippur, CBS 7199. Samsu-iluna, 27)

# LOAN OF BARLEY, FROM A TEMPLE

- I (gur) IV (pi) XL (ka) še-gur še ninda-kú <sup>d</sup>utu ugu <sup>d</sup>da-mu-rí-ba-am dumu ur-da-tum
- 5. dutu in-tu(ku)
  itu aš-a-ka
  ninda-kú dutu
  bí-íb-dúg-gi

### TRANSLATION

One gur, four pi, forty ka of barley, barley for the food of the god Shamash, the god Shamash owns from <sup>d</sup>Damu-ribam, the son of Urdatum. In the month Ash-a the heart of <sup>d</sup>Shamash shall be satisfied with his food.

# (160. Nippur, CBS 14162. dEnlil-á-mag 7)

XVIII (gur) zid-da giš-bar VI ka

"be-šú-nu
mâr "na-ni-i kar-ê-dingir
pî šad-ur-ta (?)

" den-líl-ni-šú
ma-hi-ir
itu šú-numun-na
mu VII-kam
den-líl-á-mag

In the month of Shu-numum, the seventh year of (the king) <sup>d</sup>Enlil-a-mag.

### Annotations

4. Ka-šad ur-ta? But cp. 140 l. 11.

# (245. Khabaza, CBS 1351. Ammi-zaduga, 3)

### TRANSFERENCE OF A DEBT

- 2/3 šiķlu 5/6 še kaspim libbi kaspim šim Sag-Gême šá a-lí-ta-li-mi mâr a-wi-il-anum ù mu-da-ab-šú Šeš-Ni
- 5. eli warad-ku-bi mâr ibku-dni-ka-al i-šu-ú bi-šá-at a-lí-ta-li-mi ù mu-da-ab na-aš-ḥa-at-ma
- 10. <sup>m</sup>warad-ku-bi a-na X ûmi(-mi) a-na <sup>m</sup>sin-ri-me-ni mâr ib-ni-<sup>d</sup>šamaš kaspam Î-Lal-E

#### Annotations

Concerning the two thirds of a shekel and forty she of silver, out of the purchase money of a female slave, which Alitalimi, the son of Awil-anum, and Mudabshu, his brother,

owned against Warad-kubi, the son of Ibku-dNikal, this possession has passed from Ali-talimi and Mudab. Warad-kubi in ten days shall pay the money to dSin-rimeni, the son of Ibni-dShamash.

### Annotations

- 4. Instead of šeš-ni the text has ad-ni, his father. Very probably a scribal error.
- 7. Bi-šá-at is the feminine of bišum, possession.
- 9. Na-aš-ḥa-at-ma, permansive from nasāḥu. Cp. Schorr, ABRU, 67, 9.

### PROMISSORY NOTES

(233. Khabaza, CBS 1274. Hammu-rawi, 37)

III (pi) XL (ka) Ka-Lum
 <sup>m</sup>ak-ba-rum
 a-na mi-ir-si-ia
 ì-aga-e

#### TRANSLATION

Three pi and forty ka of dates Akbarum shall measure out to Mirsija.

(179. Nippur, CBS 8100. Samsu-iluna)

1. IV (gur) II (pi) še-gur šám á-gud ugu im-gur-<sup>d</sup>šamaš sag-tún <sup>m</sup>lù-<sup>d</sup>nin-urta-gè in-tu(ku) mu-gin ebur-ka šàg-ga-ni bí-ib-dúg-gi

Four gur and two pi of barley, the price of the hire of an ox, Lù-dninurta owns from Imgur-dShamash, the sag-tun officer. In the current year, at harvest time, his heart shall be satisfied.

#### RECEIPTS

(124. Nippur, CBS 7107. Hammu-rawi, 36)

### RECEIPT FOR A WOODEN POLE

- I giš-uš
   1/2 gar II ú-bi
   ki na-bi-dšamaš-ta
   ma-BIL-ì-lí-šú
- dumu arad-imin-bi-gè šú-ba-an-ti itu šèg-a-ka šàg-ga-ni bí-ib-dúg-gi

### TRANSLATION

One pole, one half gar and two cubits in length, Abililishu, the son of Arad-imin-bi, has received from Nabi-Shamash. In the month Sheg his heart shall be satisfied.

### Annotations

1-2. The meaning pole for giš-uš, is doubtful. However, the sign uš has the meaning to stand up, to be long. The measure given is of about seven meters.

# (202. Khabaza, CBS 400. Ammi-ditana, 32)

### RECEIPT FOR MONEY

- XXX še
   šá-i-im A-Gar-ma
   il-ķu-ú
   Zig-Ga
- 5. šá ga-ti
  <sup>m</sup>šú-pu-ul-tum

### TRANSLATION

Thirty she (of silver), the price of a field, which he has received, have been taken out from the hand of Shupultum.

### Annotations

- 3. Il-ku-ú is probably third person singular, in a relative sentence.
- 4. Zig-ga = nasāḥu given out, expended. A very common term in administrative documents of the Ur period.

# (189. J. Shemtob, CBS 90. Ammi-ditana 2)

#### RECEIPT FOR OXEN

- VII alpu<sup>sun</sup>
  šá I Gud-Urù
  a-na li-bur-be-lí
  ù be- ì-lu-da-ri
- 5. pa-ķa-du

### TRANSLATION

Seven oxen, one of which is a plow ox, have been entrusted to Libur-beli and Beli-ludari.

#### PARTITION DOCUMENTS

(146.	Nippur,	CBS	7120.	Samsu-	iluna)
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- 1. nam guda <sup>d</sup>nin-urta uru-ki ê-[an-na mu-a] . . . . . .
  - nam-guda nam-bur-šú-ma <sup>d</sup>nin-tin-úg-ga itu-. . . . šà nibru<sup>ki</sup> šà bal-a-ri ù šà ì[-si-in<sup>ki</sup>]

    mu-a ud-XIII-[kam]
- nam-guda nam-bur-šú-ma da-mu mu-a ud-VI-kam nam-guda dšú-maġ dnam-maġ nam-ni-dù dnin-tinúg-ga mu-a ud-IX-kam

nam-[guda] dba-ú den-líl-lá mu-a ud-XVIII-kam 1/3 [sar] ê-dú-a da ê dnin-ugnim

- 10. [. . . .] gán 10 sar šuku uru-ki ê-an-na uš-a-rá dumu-sal sukal
  - a-šà hu-bi-zi uš-a-rá den-líl-da-an
  - . . . . gán 10 sar a-šà maģ uš-a-rá inim-dnanna
  - . . . . gišbanšur-zag-gú-lá
  - síb-ta-mu nam-šeš-gal-šú
- 15. [nam]-guda <sup>d</sup>nin-urta uru-ki ê-an-na mu-a itu-V ud-XII-kam
  - [na]m-guda nam-bur-šú-ma <sup>d</sup>nin-tin-úg-ga <sup>d</sup>nin-šag-ga <sup>d</sup>en-esig-ga
  - šà nibru $^{ki}$  šà bal-a-ri ù šà ì-si-in $^{ki}$  mu-a itu-I ud-XV-kam
  - [nam-gu]da nam-bur-šú-ma <sup>d</sup>da-mu mu-a itu-I ud-XXVII-kam
  - [nam-guda] dšú-maģ dnam-maģ nam-ni-dù dnin-tinúg-ga

20. mu-a itu-I ud-X-1/2-kam [nam-guda] dba-ú den-líl-lá mu-a itu-II ud-XXI-kam [bur 4/18 g]án XX sar šuku uru-ki ê-an-na uš-a-rá

síb-ta-na [bur 4/18 gán' XX sar a-šà hu-bi-zi uš-a-rá síb-ta-na

25. [. . . . sar] IV gìn ê-dú-a uš-a-rá síb-ta-na

### REVERSE

[bur 4/18 gán] XX sar a-šà mag us-a-rá síb-ta-na

[níg-gú-n]a ê-e šú-ri-a-bi

[ġa-la-ba] ba-al-él šeš-gal

[nam-guda] <sup>d</sup>nin-[ê] uru-ki ê-an-na mu-a itu-V ud-XII-kam

nam-bur-šú-[ma] dnin-tin-úg-ga dnin-šag den-esig-ga

30. [šà nib]ru<sup>ki</sup> šà bal-a-ri šà ì-si-in<sup>ki</sup> mu-a itu-I ud-XXIV-kam

[nam]-bur-šú-ma da-mu mu-a ud-XXVII-kam [nam-guda dš]ú-maģ dnam-maģ nam-ni-dù dnin-tin-úg-ga mu-a itu-[I] ud-X-1/2-kam

35. bur 4/18 gán XX sar šuku uru-ki ê-an-na uš-a-rá

šeš-a-ni

[bur 4/18 gán XX] sar a-šà hu-bi-zi uš-a-rá šeš-a-ni [bur 4/18 gán XX] sar a-šà maġ uš-a-rá šeš-a-ni . . . sar IV gìn ê-dú-a uš-a-ra šeš-a-ni níg-gú-na ê-e šú-ri-a-bi

nam-guda dba-ú den-líl-lá mu-a itu-II ud-XXI-kam

40. [ġa]-la-ba den-líl-ma-lik šeš-a-ni
ibila zi-ia-tum-gè-ne še-ga-ne-ne-ta ê-šub-ba-ta
in-ba-e-eš
ū-kur-šù lù-lù-ù(r) nu-gé-gé-ne mu lugal-bi
in-pad-ne-eš

#### ANNOTATIONS

The above given document is a division of inheritance between the heirs of a certain Zijatum. It is of peculiar importance because the bulk of the estate to be divided consists of rights upon religious and priestly offices, generally for short annual periods. In no other document we find so many different titles as belonging to one single person.

The tablet has not been translated because it is too uniform in character and offers no unusual expressions.

#### EXCHANGE DOCUMENTS

(132. Nippur, CBS 15177. Samsu-iluna 6)

# EXCHANGE OF TWO HOUSES OF EQUAL VALUE

- XII 1/3 gìn ê-dú-[a] da ê šá-ma-a-a-tum ê ḥu-mu-ru-um dumu ta-ri-bu-um 1/3 sar ê-dú-a
- 5. da ê hu-mu-ru-um ê ib-bi-dšamaš dumu lù-ur-sag-e-ne ê-ê-e-dìm-nam lù-lù-ù(r)-ra in-ši-in-gar
- ū-kur-šù lù-lù-ù(r)-ra inim-nu-má-má-a mu lugal-bi in-pad-ne-eš

#### TRANSLATION

Twelve and one third gin of built house, adjoining the house of Samajatum; the house belongs to Humurum the son of Taribu.

One third sar of built house, adjoining the house of Humurum; the house belongs to Ibbi-<sup>d</sup>Shamash, the son of Luursaggene.

A house which is like the other one, one man has given to the other. In the future one man shall not make a complaint against the other. They have sworn by the king.

### ANNOTATIONS

7. Literally: A house like the other it is, i.e., the two houses are considered as having the same value. Cp. Poebel, BE VI, 2 No. 59, 8: ê-e a-šà-ga-dìm-nam = the house is of the same value as the field, and ibid. 37, 9: a-šà PA-lugal-dìm-nam = the field has the same value as the office of the royal overseer. The emphatic nam, it is, is not employed when the things exchanged are not of the same value.

# (181. Nippur, CBS 8101. Date destroyed)

# EXCHANGE OF HOUSES OF UNEQUAL VALUE

- 1/2 sar IX 1/3 gìn ê-dú-a
   šà ki-GÊME+IŠIB-ra gišgál ù gišsak-kul gub-[ba da ê šá-at-íš-tár dumu-sal ú-ba-a-a
   ê be-li-zu-nu GÊME+IŠIB dnin-urta
- dumu-sal <sup>d</sup>sin-iš-me-a-ni ki-ba-gar-ra-bi-šù
   1/2 sar VII 1/2 gìn ê-dú-a šà ki-GÊME+IŠIB-ra <sup>giš</sup>gál-la ù <sup>giš</sup>sak-kul gub-ba da ê be-li-zu-nu
- 10. dumu-sal <sup>d</sup>sin-iš-me-a-ni ê da-mi-iķ-tum GÊME <sup>d</sup>nin-urta dumu-sal <sup>d</sup>nanna-a-a ê-ê-dìm lù-lù-ù(r) in-ši-in-gar

- 15. mu ê-ê-e sá-nu-ub-dug-ga-aš 2/3 gìn kù-babbar mda-mi-ik-tum-gè be-li-zu-na-ra] in-na-an-búr [ū-kur-šù lù-lù-ù](r)
- 20. [inim-nu-má-m á [mu lugal-bi in-pad-n]e-eš

One half sar, nine and one third gin of built house, from the place of the devotees, with door and lock standing, adjoining the house of Shat-Ishtar, the daughter of Ubaja; the house belongs to Belizunu, the devotee of the god Ninurta, the daughter of dSin-ishmeani. In its stead:

One half sar, seven and one half gin of built house, from the place of the devotees, with door and lock standing, adjoining the house of Belizunu, the daughter of <sup>d</sup>Sin-ishmeani; the house belongs to Damiktum, the devotee of the god Ninurta, the daughter of <sup>d</sup>Nannaja.

A house for a house, one to the other has given. Since one house does not reach (in value) the other, Damiktum has paid two thirds of a shekel of silver to Belizunu. In the future one shall not make a complaint against the other. They have sworn by the king.

(182. Nippur, 8109. Samsu-iluna)

Exchange of Two Priestly Offices

 nam-guda <sup>d</sup>nin-urta [mu-a it]u-III-kam a-šà šuku-bi ù nam-[bur-šú]-ma bal-gub-ba <sup>d</sup>sin-im-[gu-ra-a]n-ni dumu anu-ma-[gir?] A house which is like the other one, one man has given to the other. In the future one man shall not make a complaint against the other. They have sworn by the king.

### ANNOTATIONS

7. Literally: A house like the other it is, i.e., the two houses are considered as having the same value. Cp. Poebel, BE VI, 2 No. 59, 8: ê-e a-šà-ga-dìm-nam = the house is of the same value as the field, and ibid. 37, 9: a-šà PA-lugal-dìm-nam = the field has the same value as the office of the royal overseer. The emphatic nam, it is, is not employed when the things exchanged are not of the same value.

# (181. Nippur, CBS 8101. Date destroyed)

# EXCHANGE OF HOUSES OF UNEQUAL VALUE

- 1. 1/2 sar IX 1/3 gìn ê-dú-a šà ki-GÊME+IŠIB-ra gišgál ù gišsak-kul gub-[ba da ê šá-at-íš-tár dumu-sal ú-ba-a-a ê be-li-zu-nu GÊME+IŠIB dnin-urta
- dumu-sal <sup>d</sup>sin-iš-me-a-ni ki-ba-gar-ra-bi-šù
   1/2 sar VII 1/2 gìn ê-dú-a šà ki-GÊME+IŠIB-ra <sup>giš</sup>gál-la ù <sup>giš</sup>sak-kul gub-ba da ê be-li-zu-nu
- 10. dumu-sal <sup>d</sup>sin-iš-me-a-ni ê da-mi-iķ-tum GÊME <sup>d</sup>nin-urta dumu-sal <sup>d</sup>nanna-a-a ê-ê-dìm lù-lù-ù(r) in-ši-in-gar

- 15. mu ê-ê-e sá-nu-ub-dug-ga-aš 2/3 gìn kù-babbar mda-mi-ik-tum-gè be-li-zu-na-ra] in-na-an-búr [ū-kur-šù lù-lù-ù](r)
- 20. [inim-nu-má-m á [mu lugal-bi in-pad-n]e-eš

One half sar, nine and one third gin of built house, from the place of the devotees, with door and lock standing, adjoining the house of Shat-Ishtar, the daughter of Ubaja; the house belongs to Belizunu, the devotee of the god Ninurta, the daughter of dSin-ishmeani. In its stead:

One half sar, seven and one half gin of built house, from the place of the devotees, with door and lock standing, adjoining the house of Belizunu, the daughter of dSin-ishmeani; the house belongs to Damiktum, the devotee of the god Ninurta, the daughter of dNannaja.

A house for a house, one to the other has given. Since one house does not reach (in value) the other, Damiktum has paid two thirds of a shekel of silver to Belizunu. In the future one shall not make a complaint against the other. They have sworn by the king.

(182. Nippur, 8109. Samsu-iluna)

Exchange of Two Priestly Offices

 nam-guda <sup>d</sup>nin-urta [mu-a it]u-III-kam a-šà šuku-bi ù nam-[bur-šú]-ma bal-gub-ba <sup>d</sup>sin-im-[gu-ra-a]n-ni dumu anu-ma-[gir?]

- 5. ki-bi-gar-ra-b[i-šù]
  nam-guda nam-lù-bappir <sup>d</sup>ninni <sup>d</sup>na-na-a-bi
  mu-a itu-II-kam a-šà šuku-bi ù nam-bur-šú-ma
  kù-ta-šám <sup>m</sup>l[a-ma-z]a-ni GÊME+IŠIB <sup>d</sup>nin-urta
  dumu-sal <sup>d</sup>nin-urta-mu-šá-lim-gè
- 10. mu garza-garza-bi sá-nu-ub-dug-ga-aš I 1/3 ma-na V 1/2 gìn kù-babbar in-na-an-búr ū-kur-šù lù-lù-ù(r)-ra inim-nu-má-má-a mu lugal-bi in-pad-ne-eš

The office of the anointing priest of <sup>d</sup>Ninurta, for three months every year; a field for sustenance and the office of the purshumu; the inherited property of <sup>d</sup>Sin-imguranni, the son of Anu-magir. Exchanged for:

The office of the anointing priest and the office of the keeper of the drugs of the gods Ninni and Nana, for two months every year, purchased property of Lamazani, the devotee of <sup>d</sup>Ninurta, the daughter of Ninurta-mushalim.

Since one property does not reach (in value) the other, Lamazani has given one and one third manas and five and one half shekels of silver. In the future one shall advance no claim against the other. They have sworn by the king.

(159. Nippur, 7237. Kadašman-turgu)

# EXCHANGE OF A DONKEY FOR A LARGE VASE

1. I anšu-zid-da ki-i III šiķlu hurazim itti <sup>m</sup>hu-un-nu-bi mâr <sup>m</sup>za-nin-ni <sup>m</sup>si-ia-a-tum mâr <sup>m</sup> dIM-še-mi In-Ši-Šám Šám-Tìl-La-Bi-Šù

- 5. I Giš-Banšur-Dúl lib-bu rapaštum(-tum) ib-lum gi-il-tu ú-pa-ra-ag-ma ki-i III šiklu hurazim id-di-in ul i-rag-ma hu-un-nu-bu áš-šum anšu a-na msi-ia-a-ti
- 10. ul i-rag-gu-um ù <sup>m</sup>si-ia-a-tum áš-šum Giš-Banšur-Dúl a-na hu-un-nu-bi ul i-rag-gu-um

One donkey of the value of three shekels of gold from Hunnubu, the son of Zaninni, Sijatum, the son of dIM-shemi, has bought. For its whole price he has given one deep and large bottomed vase. Should the donkey prove to be subject to fright, he (the former owner) shall not complain for having given the three shekels of gold; Hunnubu shall not complain to Sijatum concerning the donkey, and Sijatum shall not complain to Hunnubu about the vase.

#### ANNOTATIONS

5. The sign which I have read bansur appears written like silig (Br. 919).

The tablet is however not very clear, and I believe the value bansur is absolutely required by the context. The sign tum, at the end of the line, is uncertain.

8. The third sign is written ŠAD. Here, also, the sign rag is required by

the context.

### REDEMPTION DOCUMENT

(138. Nippur, CBS 7023. Samsu-iluna)

# REDEMPTION OF PRIESTLY OFFICE

- nam-níg-túg-ba ê dnusku mu-a itu-II-kam kù-ta-ŠAM ki ì-lí-e-ri-ba-am mri-im-íš-tár dumu-meš mu-na-wi-ru
- 5. ù na-wi-ir-tum ama-ne-ne mlù-ê-šú-me-rá dumu dutu-den-líl-lá in-šé-a ki lù-ê-šú-me-rá-ta mdnusku-ni-šú dumu anu-šú-ib-ni-šú
- 10. in-ši-in-šé
  šám-tìl-la-bi-šù
  IV 1/2 gìn kù-babbar
  in-na-an-lal-ma
  PA-lugal ê ad-da-ni in-dù
- 15. ū-kur-šù mlù-ê-šú-me-rá-[gè] ù ibila-a-ni a-na-me-a-bi nam-níg-túg-ba ê dnusku mu-a itu-II-kamma-šù

inim-nu-um-má-má-a mu lugal-bi in-pad

### TRANSLATION

The office of the garment keeper in the temple of <sup>d</sup>Nusku, for two months every year, which had been purchased from Ili-eribam and Rim-Ishtar, the sons of Munawiru, and Nawirtum, their mother; (a property which) Lu-e-shumera, the son of

<sup>d</sup>Utu<sup>d</sup>Enlilla, had bought, from Lu-e-shumera Nusku-nishu, the son of Anushu-ibnishu, has purchased. For its complete price he has paid four and one half shekels of silver. He has (thus) redeemed the priestly property of his father's house. In the future Lu-e-shumera and his heirs, as many as there are, shall advance no claim upon the office of the garment keeper of <sup>d</sup>Nusku, for two months every year. He has sworn by the king.

### Annotations

- 3. The sign šám is written šé-a, and it is so to be pronounced; cp. l. 7, where it is fully written in-šé-a.
- 13-14. Restored from the case.
- 15. The last sign gè has been erased by the scribe, though grammatically correct.

# CONTRACTS OF HIRE

(188. J. Shemtob, CBS 77. Samsu-iluna 3 or 4)

# HIRE OF A SLAVE, FROM HER OWNER

- I amtu ama-du-mu uk-bi-el-ti itti amti-dšamaš mâr šú-bi-šá li-bi-it-íš-tár
- 5. mâr ibku-dnu-ni-tum

   a-na amtim i-gu-ur-ši
   i-di amti<sup>sun</sup>
   I še-gur i-na Giš-Bar dšamaš
   i-na bâb ga-gi-im
- 10. I-Aga-E

One female slave, (called) Ama-dumuk-belti, Libit-Ishtar has hired for a servant from Amti-dShamash, the daughter of Shubisha, her owner. As wages for the servant she shall pay, at the cloister's gate, one gur of barley, measured with the dShamash measure.

### ANNOTATIONS

- 2. Instead of Amti-dšamaš the case has the unusual variant NIN-ti-dšamaš, which is generally read erišti(-ti)-dšamaš. Cp. also l. 12 and Case Rev. 6.
- 10. The sign aga appears written as ku.

# (111. Nippur, 7179. Rîm-dSim)

# HIRE OF A CHILD, FROM HER MOTHER

- 1. <sup>m d</sup>en-líl-šar-ru-um itti si-ma-at-<sup>d</sup>sin ama-a-ni <sup>m</sup>ak-šá<sup>ki</sup>-i-din-nam Mu-Ám VI šiklu kaspim
- i-gú-ur-ma waraḥ Šú-Numun-Na um-VI-kam i-ḥu-za

# TRANSLATION

<sup>d</sup>Enlil-sharrum has hired Aksha-idinnam from Simat-<sup>d</sup>Sin, her mother, at the wages of six shekels of silver every year. In the month Shu-numun, in the sixth day, he will take her.

### Annotations

 For the name ak-šá<sup>ki</sup> = UḤU<sup>ki</sup>, cp. Thureau-Dangin, La Chronologie des Dynasties de Sumer et d'Akkad, p. 61.

5. Notice that, instead of the common gu, the sign TIG, with the phonetic value gú, has been here employed.

# (196. Khabaza, CBS 356. Ammi-zaduga, 15)

### HIRE OF A GARDENER

- mgi-mil-lum mâr ap-pa-li itti ra-ma-ni-šú
   mi-na-ê-sag-íl-zer mâr warad-ì-lí-šú a-na irišutim
- a-di pa-da-ar e-ri-ši-im i-gur-ma idi waraḥ-I-kam-ma I šiklu kaspim Ī-Lal-E II-1/2-ta-ám kurmât-su
- 10. III-1/2-ta-ám ma-áš-ti-zu a-na i-ni-ga-an-ni zu-ub-ri ù si-ib-ba-ti iz-za-a-az isu<sup>sun</sup> ú-ra-ak-ma
- 15. kaspam i-ni-tim i-šá-ga-la
  i-na waraḥ-III-kam ga-tam i-za-bat
  [iṣu<sup>sun</sup>] i-na-pu-uš i-na-za-aḥ
  i-na-ad-di it-ta-al-la-ak
  i-na idi-šu i-te-el-li
- 20. i-na libbi idi-šu I šiķlu kaspim ma-hi-ir

### TRANSLATION

Gimillum, the son of Appali, has hired for himself Inaesaggil-zer, the son of Warad-ilishu, as a farmer until the end of the harvest. His monthly wages shall be one shekel of silver, and also two and one half for his food and three and one half for his drink. He shall provide for himself implements and clothing (?). Should the trees prove unfruitful, he shall pay the

money at the regular rate. In the third month he shall begin work. The trees he shall widen and transplant. Should he abandon and go away, he will loose his wages. In account of his wages he has received one shekel of silver.

### ANNOTATIONS

4. Written: Engar-ru-tim.

- 11–12. The two words iniganni and zubri cannot be identified; sibbâti is probably the plural of sibu, some kind of garment. In other documents of this kind a stipulation is found to the effect that the hired man shall provide for his own clothing. Cp. Schorr, ABRU, 153, 11–12: it-tira-ma-ni-šú-ma il-ta-ba-aš-ši; ibid. 154, 12–13: it-ti a-gi-ri-šú-ma il-ta-ba-aš-ši.
- 15. Cp. Schorr, ABRU, 161, 8-9: i-ni-tam uš-ra-aķ-ma ki-ma ṣi-im-da-at šar-ri, which Schorr, translates "Lässt er eine Teilzahlung unerfüllt, (geschieht nach) den Gesetzen der Königs."

17. The whole line is written over an erasure, and the first part is practically illegible. The restoration is probably right.

### LEGAL DECISIONS

(129. Nippur, CBS 15251. Samsu-iluna)

# DECISION CONCERNING THE LIMITS OF TWO HOUSE PLOTS

- IV gar III ú uš da e-sír edin-dama-a-ra-zu V gar II ú uš-II-kam-ma ê dumu-me inim-da-mu III 1/2 gar III 2/3 ú sag e-sír li-bur IV gar II 1/3 ú sag e-sír bád
- 5. ê-kizlağ-bi XX sar šà-bi-ta VI 2/3 sar ê-kizlağ da e-sír edin-ê-dama-a-ra-zu ka kišib ġa-la-ba ù(r)-ra-na ab-šar-ra XIII 1/3 sar ê-kizlağ da ê ġa-la-ba-na

- 10. kišib-áš-áš kù-ta-šé egir ga-la-ba-na
  <sup>m</sup>im-ši-ši dumu <sup>d</sup>nin-líl-zi-mu-gè
  V gar II ú uš da ê im-ši-ši
  V 1/2 gar II ú uš-II-kam-ma da ê lù-<sup>d</sup>ra
  II gar II 1/3 ú sag e-sír li-bur
- 15. II 1/2 gar sag e-sír bád ê-kizlaģ-bi XII 2/3 sar kišib-áš-áš kù-ta-šé egir ģa-la-ba-na minim-da-mu dumu dnin-líl-zi-mu-gè šà-bal-bal mim-ši-ši
- 20. ù šà-bal-bal inim-dda-mu-gè-ne

#### REVERSE

ka kišib ga-la-ba ù(r)-ra-ne-ne ù ka kišib-áš-áš kù-ta-šé egir ġa-la-ba-ne-ne-šù igi-ù bí-in-šid-eš lù-lù-ù(r)-ra in-si-gi-eš

25. ū-kur-šù-lù-ù(r)-ra inim-nu-má-má-a mu lugal ur-bi in-pad-ne-eš

#### CASE

1. kišib ê-[dú-a]
sag-bi I-kam-ma e-sír li-bur
sag-bi II-kam-ma e-sír bád
ka kišib ġa-la-ba ù(r)-ra-šù
ù ka kišib-áš-áš kù-ta-šám
egir ġa-la-ba-ne-ne
šá-bal-bal mim-ši-ši
ù šà-bal-bal minim-da-mu
igi-ù-ne bí-in-sid-eš-a
lù-lù-ù(r)-ra in-si-gi-eš

(One house) with one long side of four gar and three cubits, on the street Edin-dAmarazu: with the second long side of five gar and two cubits adjoining the house of the sons of Inim-dDamu: with the front of three and one half gar and three and one half cubits, on the street Libur: with the back of four gar and two and one third cubits on the street (called) Wall. The house and its groundplot (cover) twenty sar of which six and two thirds sar of ground adjoining the street Edin-e-dAmarazu are described in the text of the document of the old inheritance, and one third sar of ground, near that of his inheritance, Imshishi, the son of dNinlil-zimu has bought for cash, in several contracts, after having received his inheritance.

(One house) with one long side of five gar and two cubits, adjoining the house of Imshishi: with the second long side of five and one half gar and two cubits, adjoining the house of Lu-dRa: with the front of two gar and two and one third cubits, on the street Libur: with the back of two and one half gar on the street (called) Wall. The house and its groundplot (cover) twelve and two thirds sar which Inim-dDamu, the son of dNinlil-zimu, has bought for cash, in several contracts, after having received his inheritance.

Because of disagreement between Imshishi and Inim-<sup>d</sup>Damu the wording of the document of the old inheritance and the wording of the documents of purchase after their inheritance have been examined.

One shall be satisfied with the other. In the future no one shall have any claim against the other. Both of them have (so) sworn by the king.

### ANNOTATIONS

1. In l. 7 the name of the street is given as edin-ê-dama-a-ra-zu.

8. On ka kišib ù(r)-ra-na cf. Schorr, ABRU 317, 24: a-na bi-i dub-bi-šá la-bi-ri, and ibid. 49, 13: e-zu-ub pî dub-bi-šú la-bi-ri-im.

24. Si-gi = sig, dâmķu. The expression is similar to: šàg-ga-na bí-íb-dúg-gi-eš.

(255. Purchased. CBS 7744. Larsa Dynasty)

# DECISION CONCERNING PAYMENT FOR A PRIESTLY OFFICE

- aš-šum Mar-Za
   Níg lù-dra là....
   Níg ê-sag-zikun-gál
   Kù Î-Lal-E
- 5. gi-me-ir-šú
  V šiķlu kaspim
  dnanna-ibila-ma-an-sí
  ù ma-ti-anum aḥu-šu
  Šàg-Ga-A-Ni-Meš Al-Dúg
- 10. Ū-Kur-Šù Nam-Mar-Za ù Kù-Bi Inim-Nu-Um-Má-Má-A Mu Lugal-Bi In-Pad-Ne-Eš

#### TRANSLATION

Concerning the office, the possession of Lu-dRa, a possession which Esagzikungal had bought for cash, for the whole of it dNanna-ibila-mansi and his brother Mati-anum have satisfied their hearts with five shekels of silver. In the future to either the office or the money they shall advance no claim. They have sworn by the king.

### ANNOTATIONS

1. Mar-za is a phonetic writing for Pa-An = marza, garza. This term refers to priestly offices. Cp. No. 182, 10, translated on p. 161, and Poebel, BE VI, 2, p. 13-14. Sometimes the word appears to be used interchangeably with PA-lugal, always with reference to priestly offices, and probably with the same meaning.

# (207. Khabaza, CBS 585. Not dated)

# DECISION CONCERNING MONEY

- i-na [XV šiķlu kaspim]
   šá itti in-ba-tum
   mâr dšamaš-na-şir
   di-šum-ba-ni
- Šú-Ba-An-Ti
   <sup>m</sup>na-ra-am-tum Šú-Gab-A (il-ķi-ma)
   XV šiķlu kaspim
   a-na in-ba-tum
   In-Na-An-Lal
- 10. ga-ti in-ba-tum
  it-ti na-ra-am-tum
  ù di-šum-ba-ni
  na-ah-sa-at

#### TRANSLATION

Concerning the fifteen shekels of silver which from Inbatum, the son of dShamash-naşir, dIshum-bani, had received, Naramtum, the shu-gab, has taken them (upon herself). Fifteen shekels of silver to Inbatum she has paid. The hand of Inbatum is withdrawn from Naramtum and dIshum-bani.

### ANNOTATIONS

6. Ilkima has been added from the case.

# (125. Nippur, 7067. Hammu-rawi)

### CASE

- áš-šum kaspim šá <sup>d</sup>sin-i-ķi-šá-am a-na nu-úr-<sup>d</sup>kab-ta ù na-bi-<sup>d</sup>šamaš In-Na-An-Sí
- 5. m dsin-i-ki-šá-am
  i-na kar-nibru<sup>ki</sup>
  i-mu-ur-šú-nu-ti-ma
  mna-bi-dšamaš
  ù mnu-úr-dkab-ta
- 10. ik-šu-zu-nu-ti-ma
  kaspam ma-li e-li-ku-nu
  i-šú-ú
  Šàg-Ga-Ni Bí-Ib-Dúg-Gi-Eš
  Ū-Kur-Šù Lù-ra Inim-Nu-Má-Má
- 15. Mu Lugal-Bi In-Pad

#### TABLET

- áš-šum kaspim šá <sup>d</sup>sin-i-ķi-šá-am a-na nu-úr-<sup>d</sup>kab-ta ù na-bi-<sup>d</sup>šamaš Šeš-A-Ni
- 5. i-di-i-nu

  dsin-i-ķi-šá-am
  i-na kar-nibru<sup>ki</sup>

  mnu-úr-dkab-ta
  ù na-bi-dšamaš Šeš-A-Ni

10. i-mu-ur-ma
ma-li e-li-šu-[nu] i-šú-ú
Šàg-Ga-Ni Bi-Īb-Dúg-Gi-Eš
Ū-Kur-Šù Lù-Ra Inim-Nu-Má-Má-Má-A
Mu Lugal-Bi In-Pad

### TRANSLATION

Concerning the money which dSin-Ikisham to Nur-dKabta and Nabi-dShamash, his brother, had given, dSin-ikisham saw them in the Kar of Nippur, and brought suit against them. With as much money as they owe, his heart shall be satisfied. In the future one against the other shall advance no claim. He has sworn by the king.

# (173. Ni. 7178. Not dated)

# LEGAL DECISION CONCERNING MURDER

- dnanna-[sĭg] dumu lù-dsin
   mkù-den-líl-lá dumu kù-dnanna šú-i
   ù den-líl-en-nam arad ad-da-kal-la nu-giš-sar
   mlù-dninni dumu lugal-ereš-dúg nu-éš
- 5. in-gaz-eš
   ū lù-dninni dumu lugal-ereš-dúg-gè
   ba-ūg-a-ta
   mnin-da-da dumu-sal lù-dnin-urta
   dam lù-dninni guda-ra

10. <sup>m</sup>lù-<sup>d</sup>ninni dam-a-ni al-gaz-za in-. . . .-si?-ne?-eš

# REVERSE (LONG GAP)

- 2. dam-a-ni . . . . . . . . . . . . . . . . . dam-a-ni [al]-gaz-za giš-ģa ba-an-tuku-ám a-na-áš-ám ugu-na li-ne-in-zé
- 5. e-ne-ám dam-a-ni in-gaz nam-tag-ga ni?-i[n? . . . . e]š-a a-ab-si-. . . . .-in?-eš pu-uh-ru nibru<sup>ki</sup>-ka inim-áš-áš. . . . . e-da-bi
- 10. m dnanna-sig dumu lù-dsin kù-den-líl-lá dumu kù-dnanna šú-i ù den-líl-en-nam arad ad-da-kal-la nu-giš-sar gaz-dè ba-an-sí-mu-uš

### TRANSLATION

<sup>d</sup>Nanna-sig, the son of Lu-<sup>d</sup>Sin, Ku-<sup>d</sup>Enlilla, the son of Ku-<sup>d</sup>Nanna, the barber, and <sup>d</sup>Enlil-ennam, the servant of Adda-kalla, the farmer, have killed Lu-<sup>d</sup>Ninni, the son of Lugal-eresh-dug, the nu-esh-priest.

At the time when Lu-dNinni, the son of Lugal-eresh-dug, died (they accused?) Nin-dada, the daughter of Lu-dNinurta and wife of Lu-dNinni, of having killed Lu-dNinni, her husband.

<sup>d</sup>Nanna-sig, the son of Lu-<sup>d</sup>Sin, Ku<sup>d</sup>Enlilla, the son of Ku-<sup>d</sup>Nanna, the barber, and <sup>d</sup>Enlil-ennam, the servant of Adda-kalla, the farmer, were taken for murder.

### ANNOTATIONS

This document is especially important, since it is the first legal decision concerning murder thus far discovered. Though not dated, it must belong to a period little antedating the First Dynasty of Babylon. It is interesting to find out that penal cases were under the jurisdiction of the city council.

Rev. 3. A-na-áš-ám, for an-áš-ám. Cp. Dgl. II, an.

## LIST OF PERSONAL NAMES FROM THE NIPPUR TEXTS

a-. . . . .

1. s. of zijatum, 112, 20.

a-a-ar-tum

1. f. of ili-awili, and h. of erištum, 107, 3.4.14.

a-ab-ba-kal-la

 f. of <sup>d</sup>damu-azu, <sup>d</sup>enlil-mašzu and lù-<sup>d</sup>ninurta, 169. Seal.

a-ab-ba-tum

1. bur-gul, 131 Rev. 12.

a-ap-pa-tum

1. 108, 3.

a-at-ta-a

1. 127, 10.

a-a-zi-mu

1. sag-gême, 157, 2.

a-ba-den-líl-dìm

1. s. of lù-..., 168, 27.

2. f. of arad-dam, 157, 10.

 b. of hupudum, imgur-dsin and aba-denlil-dim; heir of igi-denlil-šu, 177, 3.4.

a-ba-lu-da-ri

1. 158, 3.

a-ba-ki-gub ni

 b. of lù <sup>d</sup>ninurta, kù <sup>d</sup>ninni, nur-ilišu and <sup>d</sup>sin-iru . . .;

s. of eritini, 165, 42.45.47 and seal.

a-bi-ì-lí

1. 170, 1.

a-BIL-damurrim

1. s. of ea-gâmil, 124, seal.

a-BIL-ì-lí-šú

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- 2. f. of dnanna-mansi, 195, 19\*\*.
- 3. f. of dšamaš-ellâzu, 220, 17\*.

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- 2. f. of ibi-sin, 227, 24.\*\*
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## DESCRIPTION OF THE DOCUMENTS

Text	PLATE	C.B.S.	King	YEAR	
103	72	7024	<sup>d</sup> Irra-imiti		Baked. Meas. 88×50×23. Contents: Purchase of a house from two partners. Translated on p. 27.
104	72	7025	<sup>d</sup> Dâmiķ-ilišu		HALF-BAKED. MEAS. 72×46 ×22. Contents: Purchase of a house.
105	73	7028	<sup>d</sup> Sin-eribam		Baked. Meas. 85×42×20. Contents: Purchase of a field.
106	73	7032	<sup>d</sup> Enlil-bâni		Baked. Meas. 83×85×22. Contents: Purchase of a house.
107	74	7195	₫Enlil-bâni		Half-baked. Meas. 92×47 × 20. Contents: Adoption of a sucking baby. Trans- lated on p. 19.
108	74	7407	dRîm-dSin	30	Unbaked. Meas. $32 \times 24 \times$ 12. Contents: Account of sheep.
109	74	7404	<sup>d</sup> Rim <sup>d</sup> Sin	1 of Isin	Baked. Meas. 25×21×12. Contents: Account of cattle.
110	75	7123	<sup>d</sup> Rîm- <sup>d</sup> Sin	1 of Isin	Baked. Meas. 74×46×18. Contents: Purchase of a house by two partners.
111	75	7179	ªRîm-ªSin		Baked. Meas. 50×43×18. Contents: Contract of hire of a boy, from his mother. Translated on p. 54.
112	76	7189	<sup>d</sup> Rîm- <sup>d</sup> Sin .	Destroyed	Baked. Meas. 75×50×20. Contents: Purchase of a house.

Text	PLATE	C.B.S.	King	YEAR	
113	76	7402	<sup>d</sup> Rîm- <sup>d</sup> Sin	29	Baked. Meas. $40\times35\times14$ . Contents: Receipt for sheep, to be used as offerings.
114	76	7401			Baked. Meas. $25\times24\times12$ . Contents: Notice that one sheep has been lost.
115	77	7187	<sup>d</sup> Rîm- <sup>d</sup> Sin		Baked. Meas. $90 \times 50 \times 23$ Contents: Division of inheritance.
116	78–79	7112	<sup>d</sup> Rîm- <sup>d</sup> Sin	1 of Isin	Tablet with case. Meas.  Tablet: 87×50×28; Case: 112×65×37. Contents: Four brothers provide for the sustenance of their sister. Translated on p. 13.
117	80	7403	Hammu-rawi		Baked. Meas. 25×22×14. Contents: Promise to deliver beer.
118	80	7198	Hammu-rawi		Baked. Meas. $56\times45\times19$ . Contents: Loan of barley.
119	80	7191	Hammu-rawi	39	Baked. Meas. 54×41×21. Contents: Loan of barley. with interest.
120	81	7405	Hammu-rawi	29	Baked. Meas. 28×26×11. Contents: Account of beer, for the metal workers.
121	81	7117	Hammu-rawi		Baked. Meas $40\times32\times20$ . Contents: Account of wool for the god <sup>d</sup> IM-dugud <sup><math>\dot{g}</math></sup> u.
122	81	7118	Hammu-rawi	31	Baked. Meas. 76×45×19. Contents: Rent of a field, for cultivation. Trans- lated on p. 33
123	82	7114	Hammu-rawi		Tablet with case. Meas. Tablet: $40\times35\times19$ . Case: $53\times42\times27$ . Contents: Account of wool for the god ${}^{\rm d}{\rm IM}$ -dugud ${}^{\rm gu}$ .

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TEXT	PLATE	C.B.S.	King	YEAR	하루 그림 영화가 이번하면 모델다
124	82	7107	Hammu-rawi	36	Baked. Meas. 51×38×20. Contents: Loan of a pole. Translated on p. 43.
125	83-84	7067	Hammu-rawi	31	Tablet with case. Baked.  Meas. Tablet: 61×48×  19. Case: 80×58×31.  Contents: Legal decision concerning money. Translated on p. 61.
126	85	7185	Hammu-rawi	41	Unbaked. Meas. $77 \times 65 \times$ 22. Contents: List of persons.
127	86	7199	Samsu-iluna	27	Baked. Meas. 52×40×13. Contents: Loan of barley, from the temple of <sup>d</sup> Šamaš. Translated on p. 40.
128	86	15170	Samsu-iluna	.11	Baked. Meas. 58×39×19. Contents: Rent of a field, for five years.
129	87–88	3 15251	Samsu-iluna	5	Tablet with portion of case.  Baked. Meas. 122×63× 26. Contents: Agreement as to the limits of three houses. Translated on p. 56.
130	87	7157	Samsu-iluna	10	Baked. Meas. $46 \times 35 \times 17$ . Contents: Loan of money, with interest.
131	89	7193	Samsu-iluna	11	Baked. Meas $80 \times 48 \times 22$ .  Contents: Exchange of priestly offices for one field.
132	90	15177	Samsu-iluna	6	Baked. Meas. 67×43×24. Contents: Exchange of two houses, of equal value. Translated on p. 47.
133	91	7303	Samsu-iluna	13	Baked. Meas. 93×54×24. Contents: Division of inheritance between two brothers.

		a n a	King	YEAR	
134	PLATE 92	7197	Samsu-iluna	21	Baked. Meas. 110×60× 23. Contents: Measure- ments and data concerning several fields.
135	93	15219	Samsu-iluna	12	Tablet with portion of case.  Baked. Meas. $80 \times 51 \times$ 23. Contents: Purchase of a priestly office.
136	94	7173	Samsu-iluna	26	Tablet with fragments of case. Baked. Meas. 63×43×19. Contents: Agreement to return a sum of money.
137	95	4886	Samsu-iluna	23	Empty case. Baked. Meas. $102\times60\times35$ . Contents: Manumission document. Translated on p. 22.
138	95	7023	Samsu-iluna	28	Tablet with case. (Tablet not published.) Baked.  Meas. 62×52×35. Contents: Purchase of a priestly office. Translated on p. 52.
139	96	7119	Samsu-iluna	7	Tablet with fragment of case.  Baked. Meas. $42 \times 33 \times$ 15. Contents: Loan of barley, with interest.
140	96	7113	Samsu-iluna	11	Case tablet. Unopened.  Baked. Meas. 84×49× 29. Contents: Promise to deliver money. Trans- lated on p. 39.
141	97	7106	Samsu-iluna		Tablet with case. Baked.  Meas. Tablet: $50 \times 37 \times 15$ . Case: $67 \times 45 \times 21$ .  Contents: Loan of barley, with interest.

Tuva	Pramp	C.B.S,	King	Year	
			Samsu-iluna	2	Tablet with case. Baked.  Meas. Tablet: 85×48× 24. Case: 103×62×37.  Contents: Purchase of a house.
143	100	7103 \$	Samsu-iluna	5	Tablet with case. Baked Meas. Tablet: 63×44×21. Case: 81×55×29. Contents: Loan of barley, with and without interest, and loan of money, without interest.
144	101	7102	Samsu-iluna	7	Tablet with case. (Case not published.) Baked. Meas. Tablet: 57×41×25. Case: 70×48×33. Contents: Loan of barley, with interest.
145	101	7115	Samsu-iluna	2	Case tablet. Unopened.  Baked. Meas. 61×47× 22. Contents: Loan of money, without interest.
146	<b>102</b> –0	3 7120	Samsu-iluna	7	Baked. Meas. 112×68× 34. Contents: Division of inheritance, chiefly consisting of rights to priestly offices. Translated on p. 45.
147	104	7121	Samsu-iluna	7	Tablet with case. Baked.  Meas. Tablet: 52×38× 17. Case: 66×44×31.  Contents: Loan of barley, with interest.
148	105	7174	Samsu-iluna	6	Case tablet. Unopened.  Baked. Meas. 50×36× 21. Contents: Receipt for bricks.
149	) 105	5 7175	Samsu-iluna	23	Baked. Meas. 54×37× 20. Contents: List of persons.

TEXT	PLATE	C.B.S.	King	YEAR	
150	105	7176	Samsu-iluna	11	Baked. Meas. $48 \times 29 \times 18$ . Contents: Loan of money, without interest, from the temple of <sup>d</sup> Šamaš. Translated on p. 38.
151	106	7135	Samsu-iluna	5	Baked. Meas. 62×43×16. Contents: Receipt for money and sheep.
152	106	7180	Samsu-iluna	22	Baked. Meas. 67×46×19 Contents: Account of money.
153	107	7026	Samsu-iluna	13	Baked. Meas. 82×50×22. Contents: Adoption document. Translated on p. 21.
154	107	7134	Samsu-iluna	5	Fragment of baked tablet.  Meas. 32×55×28. Contents: Description of a house. (Rest destroyed).
155	108	7041	Samsu-iluna	Destroyed	Baked. Meas. 110×56× 22. Contents: Marriage document. Translated on p. 14.
156	109	7174	Samsu-iluna	4	Baked. Meas. 47×37×19. Contents: Loan of barley, with interest.
157	109	7218			Baked. Meas. 84×53×21. Contents: Purchase of a female slave. Translated on p. 26.
158	110	7272	Kurigalzu	1	Baked. Meas. $45 \times 47 \times 23$ . Contents destroyed.
159	110	7237	Kadašman-turgu	1	Unbaked. Meas. $63\times43\times$ 15. Contents: Purchase of a donkey. Translated on p. 50.
					on p. 50.

Text	PLATE	C.B.S.	King Ye	
161	111	7732	Nazi-maruttaš 1	0 Unbaked. Meas. $83 \times 52 \times$ 19. Content: Contention regarding a fugitive slave.
162	112	7219	Burra-buriaš 2	Baked. Meas. $102 \times 63 \times$ 24. Contents: Purchase of several slaves. Translated on p. 23.
163	113	7734	Šagarakti-šuriaš Des	troyed Unbaked. Meas. $85 \times 52 \times$ 23. Contents: Legal decision concerning slaves.
164	114	7029	Date destroyed	Baked. Meas. 115×56× 25. Contents: Legal decision concerning partnership.
165	115	7030	Date destroyed	Baked. Meas. 130×55× 26. Contents: Division of inheritance.
166	116–17	1410	6 Date destroyed	Unbaked. Meas. 114× 70×30. Contents: List of female slaves, freed or given as presents.
167	118	7031	<sup>d</sup> Bûr-⁴Sin	Baked. Meas. 88×48×46. Contents: Purchase of a garden.
168	118	7122	Date destroyed	Baked. Meas. $92 \times 51 \times 19$ .  Contents: Exchange of two fields.
169	119	1530	Date destroyed	Baked. Meas. $96 \times 67 \times 35$ . Contents: Division of inheritance.
170	120	7108	Date destroyed	Baked. Meas. $64 \times 43 \times 24$ . Contents: List of persons.
171	120	7171		Baked. Meas. $32\times33\times12$ . Contents: Account of barley.
172	120	7109	Not dated	Baked. Meas. $70 \times 44 \times 25$ . Contents: List of workmen.
173	121	7178	Not dated	Baked. Meas. 71×64×34. Contents: Legal decision concerning murder. Translated on p. 62.

218		В	DW. CHIERA—OLD B	MULHOR	
TEXT	PLATE	C.B.S.	King	YEAR	
174	122	7263	Date destroyed		Baked. Meas. $65\times40\times22$ . Contents: Exchange of two fields.
175	122	7116	Not dated		Baked. Meas. 70×47×19. Contents: Declaration concerning delivery of foodstuffs.
176	123	7200	Date destroyed		Baked. Meas. 62×42×20. Contents: Division of inheritance.
177	123	7186	Date destroyed		Unbaked. Crumbling. Meas. 76×43×25. Contents: Division of inheritance.
178	124	7101	Date destroyed		Baked. Meas. 116×54× 32. Contents: Division of inheritance.
179	125	8100	Samsu-iluna	3	Baked. Meas. 51×35×18. Contents: Receipt for barley, the price of the hire of an ox. Translated on p. 42.
180	126	8099	Samsu-iluna	21	Baked. Meas. $60 \times 37 \times 21$ .  Contents: Rent of a field, planted with onions.  Translated on p. 36.
181	126	8101	Date destroyed		Baked. Meas. $87 \times 50 \times 31$ .  Contents: Exchange of two houses. Translated on p. 48.
182	127	8109	Samsu-iluna	13	Baked. Meas. $80 \times 51 \times 31$ .  Contents: Exchange of two priestly offices. Translated on p. 49.
			DOCUMENTS	s in App	ENDIX
183	128	. 47	Samsu-iluna	7	Baked. Meas. 110×60× 24. Contents: Division of

20

57 Samsu-iluna

184 129

property.

barley.

Baked. Meas.  $50\times38\times23$ .

Contents: Receipt for

TEXT	PLATE C	B.S. King	YEAR	
185	129	79 Ammi-zaduga	5	Baked. Meas. 40×41×14. Contents: List of objects brought to Babylon.
186	129	797 Samsu-iluna	1	Baked. Meas. 45×38×17. Contents: Rent of a house. Translated on p. 32.
187	130	86 Not dated		Baked. Meas. 36×31×13. Contents: Receipt for rent payment. Translated on p. 33.
188	130	77 Samsu-iluna	4	Tablet with case. Baked.  Meas. Tablet: $37 \times 32 \times$ 12. Case: $45 \times 42 \times 26$ .  Contents: Contract of hire of a female slave. Translated on p. 53.
189	131	90 Ammi-ditana	2	Baked. Meas. 63×45×22. Contents: Receipt for seven oxen. Translated on p. 44.
190	131	98 Hammu-rawi	14	Case tablet. Unopened Baked. Meas. 42×37×23. Content: Loan of barley and money, with interest.
191	. 131	101 Not dated		Baked. Meas. 61×39×20. Contents: List of different objects.
192	2 132	104 Samsu-iluna	8	Case tablet. Unopened.  Baked. Meas. $48 \times 42 \times$ 27. Contents: Rent of a house.
19	3 132	111 Hammu-rawi	9	Baked. Meas. 54×40×21. Contents: Loan of barley, with interest.
19	4 133–3	4 345 Not dated		Baked. Meas. 116×75×22. Contents: Inventory of temple property.

Техт	PLATE	C.B.S.	King	YEAR	
195	135	347 ]	[mmerum		Baked. Meas. 62×40×20. Contents: Loan of money, with interest. Translated on p. 36.
196	135	356	Ammi-zaduga	15	Baked. Meas. 72×45×21. Contents: Contract of hire of a farm worker. Trans- lated on p. 55.
197	136	596	Hammu-rawi	16	Case tablet. Unopened.  Meas. 38×37×25. Contents: Loan of barley, without interest.
198	136	357	Ammi-zaduga	16	Baked. Meas. $86 \times 50 \times 24$ . Contents: List of persons, and the sums of money they have received.
199	137	382	Samsu-iluna	6	Baked. Meas. $52 \times 36 \times 20$ . Contents: Declaration concerning a child.
200	137	370	Ammi-ditana	3 1	Baked. Meas. $80 \times 47 \times 22$ . Contents: Agreement concerning the rent of a field.
201	138	395	Not Dated		Baked. Meas. $67 \times 44 \times 21$ . Contents: Rent of a house.
202	138	400	Ammi-ditana	32	Baked. Meas. $35 \times 32 \times 17$ . Contents: Receipt for bar- ley. Translated on p. 44.
203	138	404	Hammu-rawi	38	Baked. Meas. $38 \times 36 \times 18$ . Contents: Receipt for money.
204	139	419	Not dated		Baked. Meas. 66×45×23. Contents: Receipt for dates.
205	139	465	Not dated		Baked. Meas. 82×45×24. Contents: Purchase of a house. Translated on p. 28.
206	140	575	Hammu-rawi	42	Tablet with fragment of case.  Baked. Meas. 58×40× 23. Contents: Rent of a field.

Техт	PLATE	C.B.S.	King	YEAR	
207	140	585	Not dated		Tablet with fragment of case.  Baked. Meas. $43 \times 36 \times$ 18. Contents: Agreement concerning money. Translated on p. 60.
208	140	1139	Hammu-rawi	37	Baked. Meas. $34 \times 36 \times 18$ . Contents: Rent of a field.
209	141	1132	Date destroyed		Baked. Meas. 44×34×21. Contents: Rent of a field for cultivation.
210	141	1135	Ammi-zaduga	10	Baked. Meas. 49×48×23. Contents: Receipt of money, the price of barley.
211	141	1137	Not dated		Baked. Meas. $30 \times 27 \times 16$ . Contents: Account.
212	142	1139	Not dated		Baked. Meas. $34 \times 33 \times 15$ . Contents: Account.
213	142	1149	Hammu-rawi	38	Baked. Meas. $40 \times 33 \times 61$ . Contents: Contract of hire.
214	142	1159	Ammi-ditana	33	Baked. Meas. 41×40×20. Contents: Receipt for barley, in account of the price of a house.
215	143	1168	Ammi-ditana	29(?)	Baked. Meas. 32×41×19. Contents: Loan of money, from the temple of dŠamaš. Translated on p. 37.
216	143	1176	Ammi-zaduga	16	Baked. Meas. $40 \times 35 \times 12$ . Contents: Loan of money.
217	143	1177	Ammi-zaduga	14	Baked. Meas. $45\times40\times25$ . Contents: Rent of a house.
218	144	1178	Ammi-zaduga	16	Baked. Meas. $42\times42\times21$ . Contents: Rent of a house.
219	144	1180	Ammi-zaduga	4	Baked. Meas. 47×45×23. Contents: Receipt for barley.
220	144	1182	Samsu-iluna	7	Baked. Meas. 50×38×21. Contents: Rent of a house. Translated on p. 29.

222		EDW. CHIERA OLI	DADIDOM	
Text	PLATE	C.B.S. King	YEAR	
221	145	1188 Date destroyed		Baked. Meas. 33×30×18. Contents: Receipt for sesame.
222	145	1192 Date destroyed		Baked. Meas. $68\times40\times23$ . Contents: Rent of a house.
223	145	1198 Ammi-zaduga	15	Baked. Meas. $46 \times 39 \times 23$ . Contents: Loan of money.
224	146	1200 Ammi-zaduga	16	Baked. Meas. $45\times44\times18$ . Contents: Rent of a house.
225	146	1218 Date destroyed		Baked. Meas. 54×47×22. Contents: Loan of money, without interest.
226	147	1221 Date destroyed		Baked. Meas. $80 \times 58 \times 27$ . Contents: Legal decision concerning a field.
227	148	1243 Samsu-iluna	8.	Baked. Meas. $80 \times 49 \times 22$ . Contents: List of workmen.
228	149	1254		Tablet with case. Baked.  Meas. Tablet: 38×36× 20. Case: 52×43×23.  Contents: Rent of a field, for cultivation.
229	150	1267		Tablet with case. Baked.  Meas. Tablet: $43 \times 35 \times 19$ . Case: $54 \times 46 \times 29$ .  Contents: Rent of a field, for cultivation.
230	151	1271 Samsu-iluna	3 or 4	Baked. Meas. 115×58× 30. Contents: Marriage contract.
231	152	1275 Not dated		Tablet with fragment of case.  Baked. Meas. Tablet:  55×37×20. Case: 60×  40×Contents: Rent of a field, for cultivation.
232	152	1285 Ammi-zaduga	4	Baked. Meas. $41\times32\times21$ . Contents: Loan of money.

TEXT	PLATE	C.B.S. KING	YEAR	
233	153	1274 Hammu-rawi	37	Tablet with case. Baked.  Meas. Tablet; $35 \times 21 \times$ 16. Case: $41 \times 40 \times 24$ .  Contents: Promise to deliver dates. Translated on p. 42.
234	154	1287 Samsu-iluna	7	Tablet with case. Baked.  Meas. Tablet: $33\times30\times$ 17. Case: $43\times37\times28$ .  Contents: Rent of a house.  Translated on p. 30.
235	154	1288 Not dated		Baked. Meas. 41×32×11. Contents: List of women bakers.
236	155	1289 Hammu-rawi	36	Baked. Meas. 38×35×21. Contents: Loan of money, with interest.
237	155	1294 Ammi-zaduga	17	Baked. Meas. $42\times32\times23$ . Contents: Loan of barley.
238	155	1297 Ammi-zaduga	15	Baked. Meas. $38\times37\times24$ . Contents: Receipt for money.
239	156	1305 Hammu-rawi	14	Baked. Meas. $40 \times 36 \times 19$ . Contents: Rent of a field.
240	156	1310 Not dated		Tablet with case. Baked.  Meas. Tablet: $40 \times 36 \times 19$ . Case: $47 \times 40 \times 28$ .  Contents: Rent of a field.
241	157	1311 Ammi-zaduga	7	Baked. Meas. $45\times42\times14$ . Contents: Loan of money.
242	157	1312 Not dated		Baked. Meas. $30 \times 29 \times 19$ . Contents: Pay list.
243	158	1316 Samsu-iluna	7	Baked. Meas. $56\times40\times22$ . Contents: Rent of a field, for cultivation.
244	1 158	1323 Samsu-iluna	7	Baked. Meas. 58×42×19. Contents: Rent of a field, for cultivation.

224		æ.	DW. CHIEREN CEE		
TEXT	PLATE	C.B.S.	King	YEAR	
245	159	1351	Ammi-zaduga	3	Baked. Meas. 52×51×22. Contents: Promise to pay money, in account of the price of a slave. Translated on p. 41.
246	159	1368	Date destroyed		Baked. Meas. 55×37×22. Contents: Rent of a field, by two partners. Trans- lated on p. 34.
247	160	1329	Hammu-rawi	11	Baked. Meas. 86×50×25. Contents: Purchase of a field.
248	161	1370	Hammu-rawi	Destroyed	Baked. Meas. 94×52×23. Contents: Division of inheritance.
249	162	1385	Not dated		Baked. Meas. 89×55×24. Contents: List of persons and the beer they have received.
<b>2</b> 50	162	1388	Abi-ešuh	28	Portion of baked tablet.  Meas. 98×57×21. Contents destroyed.
<b>2</b> 51	163	1413	Hammu-rawi	13	Baked. Meas. $75 \times 51 \times 27$ . Contents: Pay list.
252	164	1404	Ammi-zaduga	5	Baked. Meas. 110×88× 22. Content: Marriage contract. Translated on p. 17.
203	165	7008	Hammu-rawi	32	Baked. Meas. 70×46×24. Contents: Rent of a field, for cultivation.
254		7014			Baked. Meas. 84×54×12. Contents: List of persons to whom onion fields have been apportioned.
255	166	7744	₫Rîm-₫Sin	Destroyed	Baked. Meas. 74×45×22. Contents: Legal decision concerning a priestly office. Translated on p. 59.

TEXT	PLATE	C.B.S.	King	YEAR	
256	167	1423	Not dated		Baked. Meas. $61 \times 50 \times 21$ .
					Contents: List of women
					devotees.
257	167	1448	Samsu-iluna	6	Baked. Meas. $42\times41\times22$ .
					Contents: Contract of
					hire.
258	168	1502	Date destroyed		Baked. Meas. $85 \times 52 \times 14$ .
					Contents: Purchase of a
					field.
<b>2</b> 59	169	1641	Not dated		Baked. Meas. $58\times46\times22$ .
					Contents: List of women.
260	169	1715	Hammu-rawi	21	Baked. Meas. $84 \times 46 \times 22$ .
					Contents: Purchase of a
					field.
261	170	1612	Hammu-rawi	'Destroyed	Baked. Meas. $50 \times 49 \times 24$ .
					Contents: Purchase docu-
					ment.
262	170	7007	Hammu-rawi	21	Baked. Meas. $60 \times 42 \times 21$ .
					Contents: Purchase of a
					field, for cultivation.
263	171	7743			Baked. Meas. $52 \times 42 \times 18$ .
					Contents: Receipt for fifty
					sheep.
264	171	7742	dRim-dSin	7 of Isin	
					Contents: Legal decision
					concerning a priestly office.

## NUMBERS OF THE CATALOGUE OF THE BABYLONIAN SECTION

C.B.S.	TEXT	C.B.S.	TEXT	C.B.S.	Техт	C.B.S.	TEXT
47	183	1218	225	7024	103	7179	111
57	184	1221	226	7025	104	7180	152
57 77	188	1243	227	7026	153	7185	126
	185	1254	228	7028	105	7186	177
79 86	187	1267	229	7029	164	7187	115
90	189	1271	230	7030	165	7189	112
98	190	1274	233	7031	167	7191	119
101	191	1275	231	7032	106	7193	131
101	192	1285	232	7041	155	7195	107
111	193	1287	234	7067	125	7197	134
345	194	1288	235	7101	178	7198	118
347	195	1289	236	7102	144	7199	127
356	196	1294	237	7103	143	7200	176
357	198	1297	238	7104	142	7203	133
370	200	1305	239	7106	141	7218	157
382	199	1310	240	7107	124	7219	162
395	201	1311	241	7108	170	7227	159
400	202	1312	242	7109	172	7263	174
404	203	1316	243	7112	116	7272	158
419	204	1323	244	7113	140	7401	114
465	205	1329	247	7114	123	7402	113
575	206	1351	245	7115	145	7403	117
585	207	1368	246	7116	175	7404	109
596	197	1370	248	7117	121	7405	120
1130	208	1385	249	7118	122	7407	108
1132		1388	250	7119	139	7732	161
1135		1404	252	7120	146	7734	163
1137	211	1413	251	7121	147	7742	264
1139		1423	256	7122	168	7743	263
1149	19 1 April 19 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	1448	257	7123	110	7744	255
1159		1502	258	7134	154	8099	180
1168	1.1	1530	169	7135		8100	179
1176		1641	259	7157	130	8101	181
1177		1715	260	7171	171	8109	182
1178	The state of the s	1797	186	7172		14106	a transfer of the second of th
1180		4886	137	7173		14162	160
1182		7007	262	7174		15170	
1188	<ul> <li>[1] A. Barris, A. M. Martin, Phys. Lett. 12, 107</li> </ul>	7008	253	7175		15177	
1192	The second second second	7014		7176		15219	
1198	3 223	7023	138	7178	173	15251	129
1200	) 224						

## AUTOGRAPH PLATES

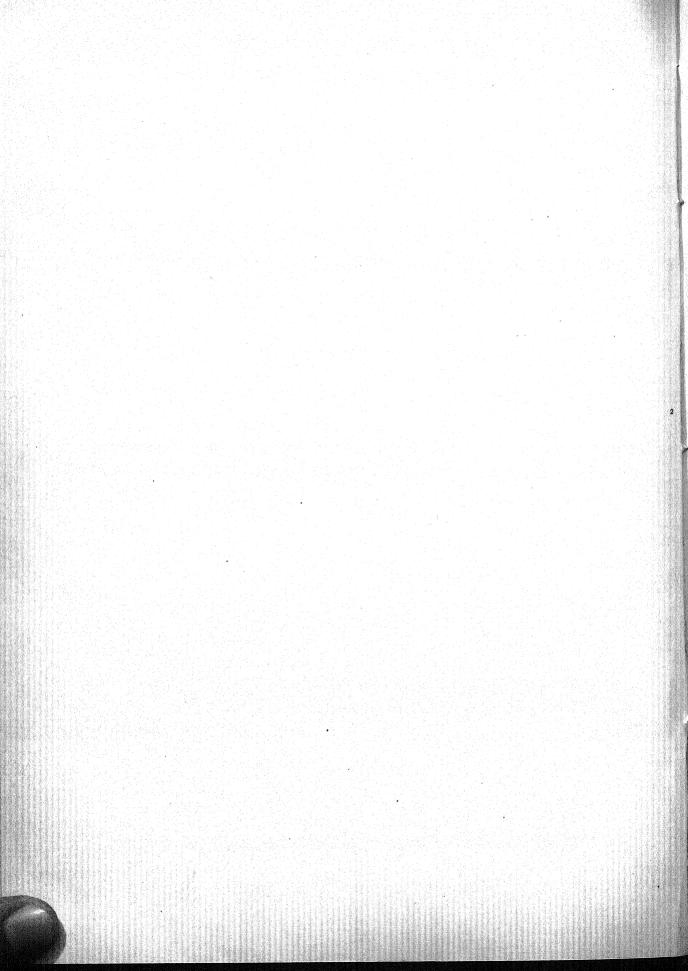
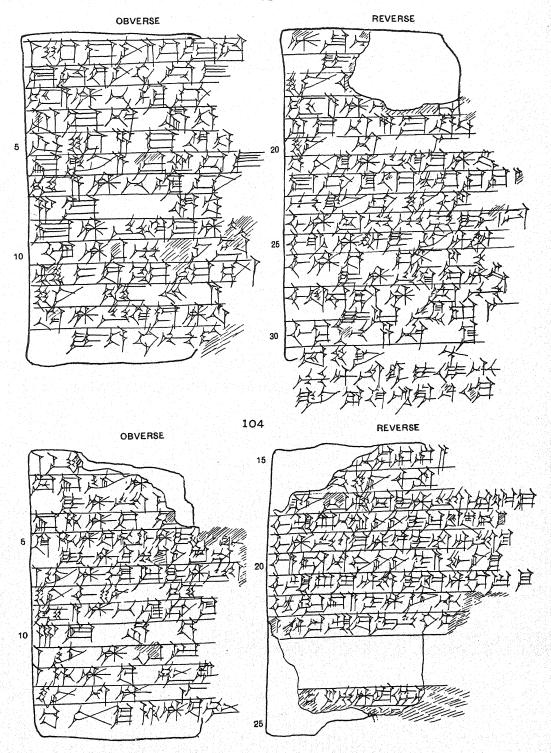
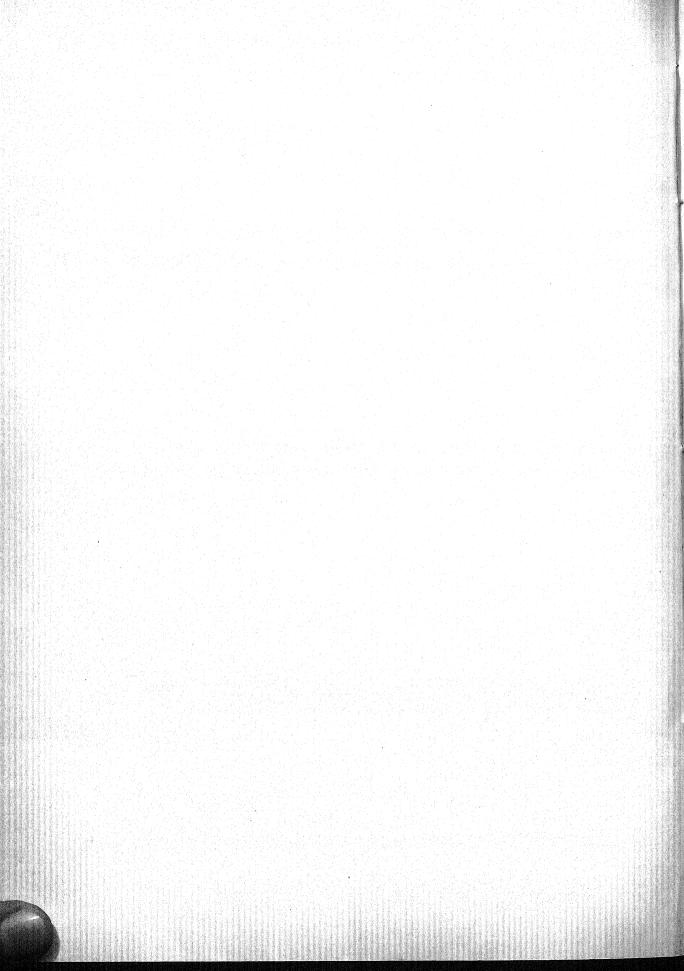
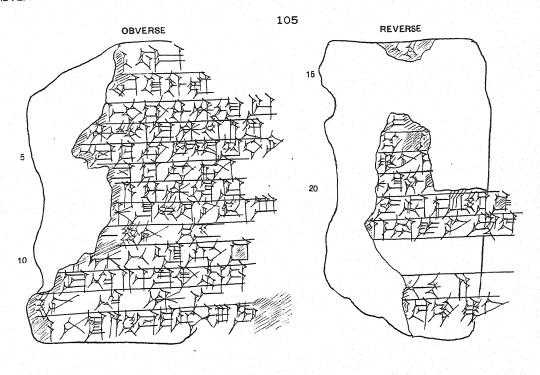
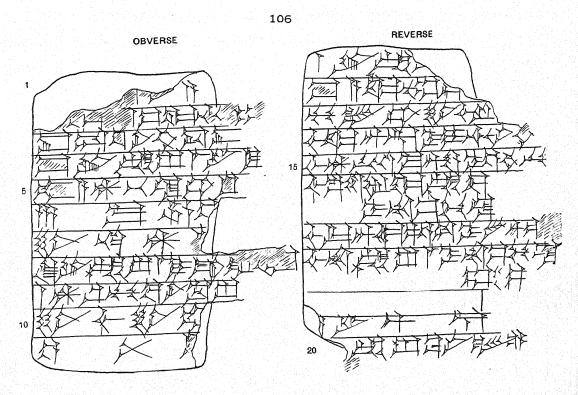


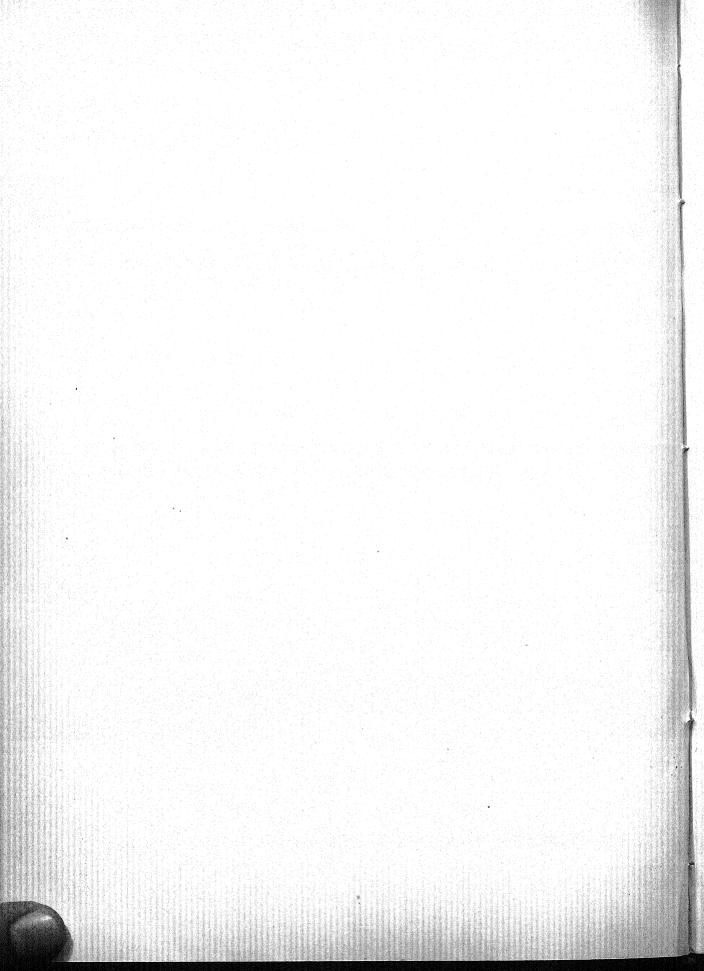
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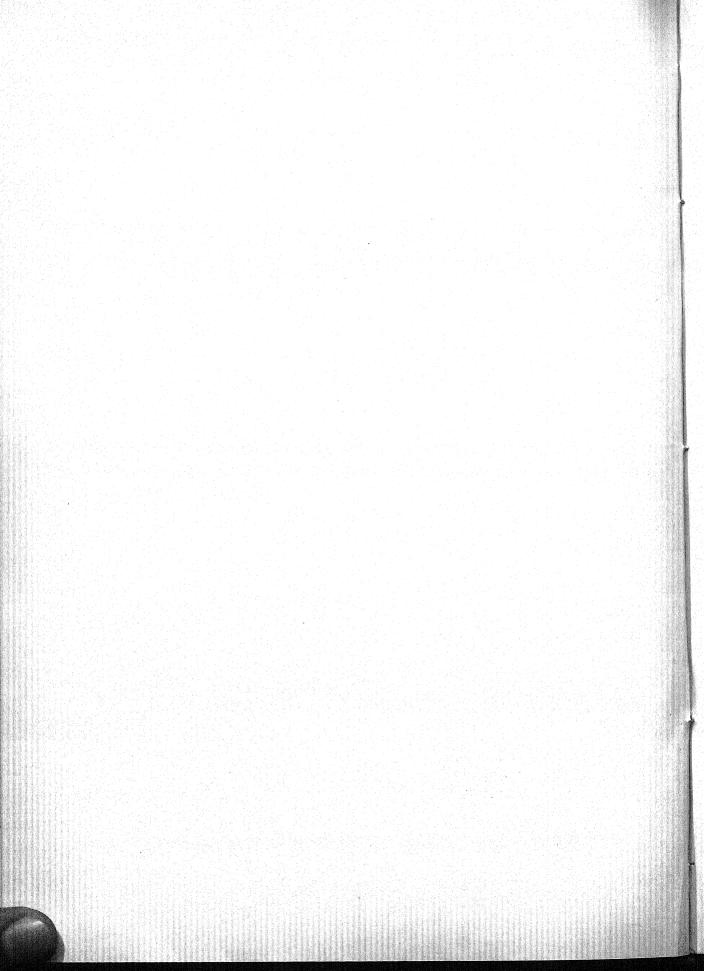




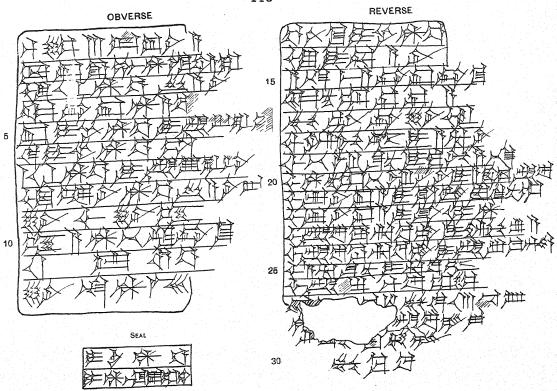




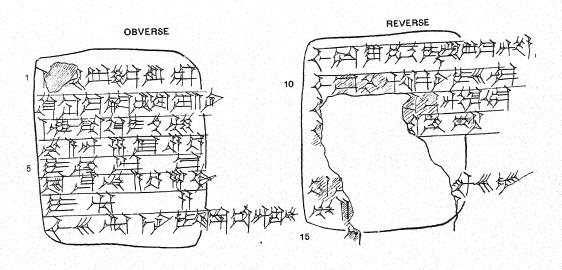
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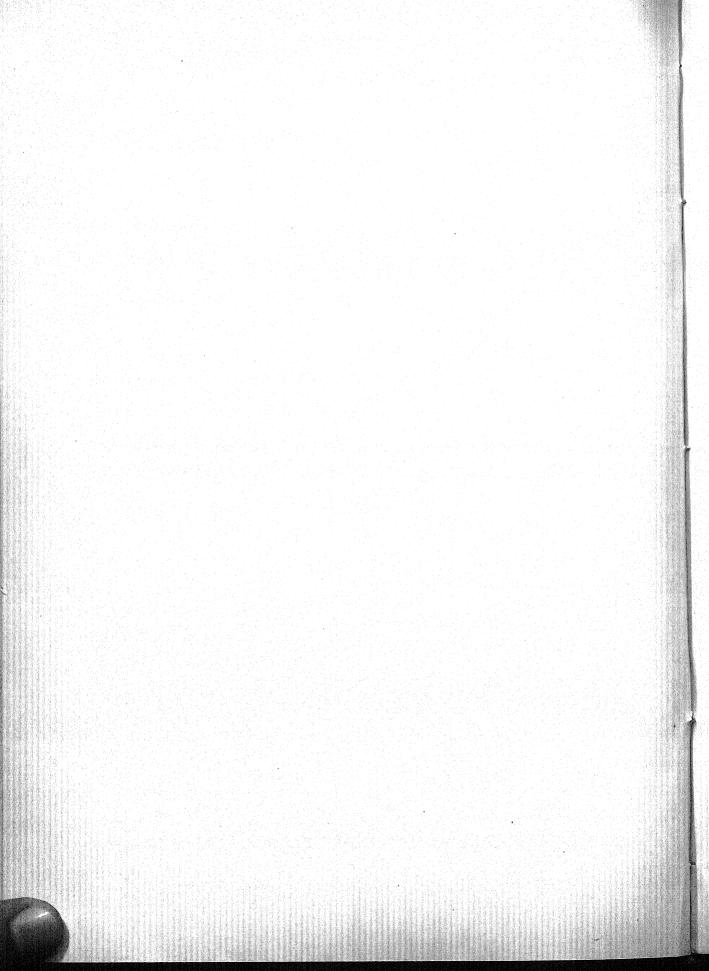


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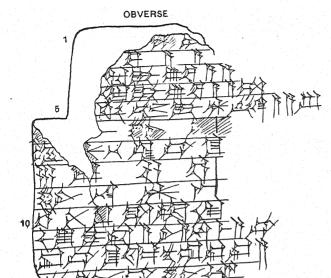


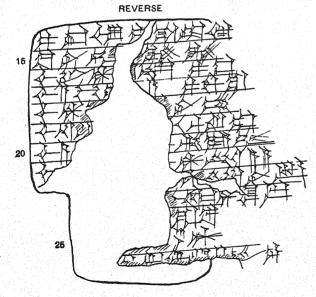
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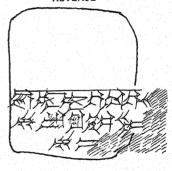




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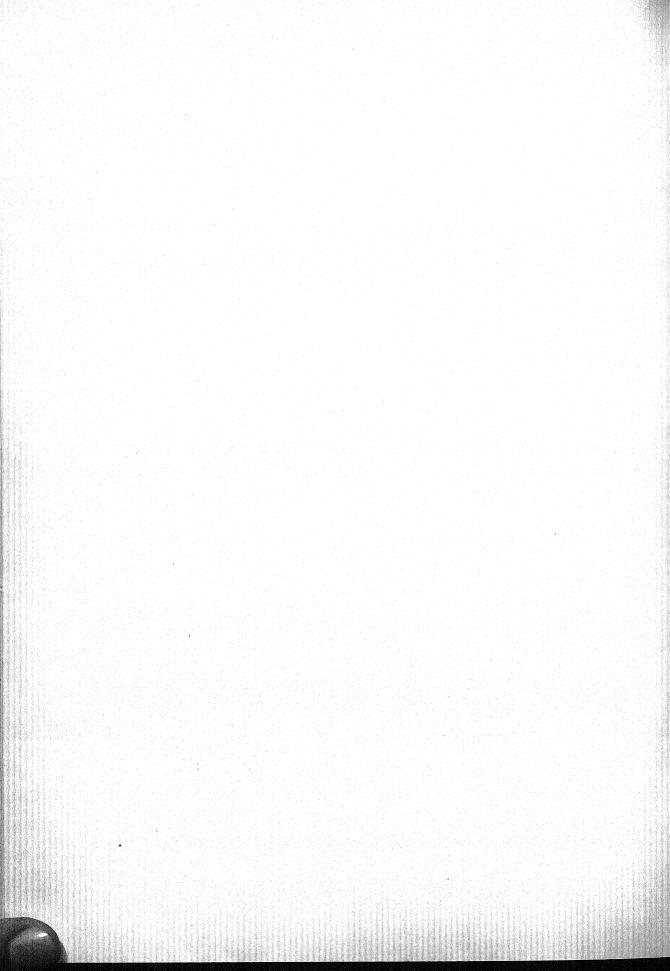


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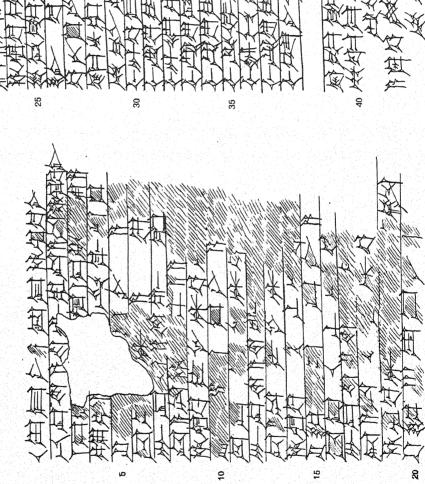


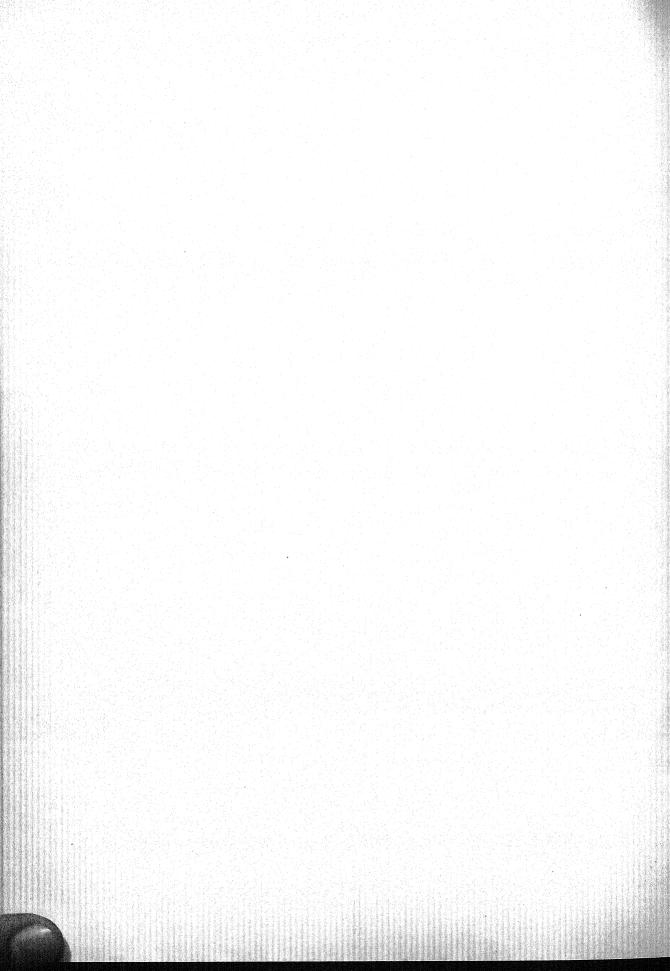


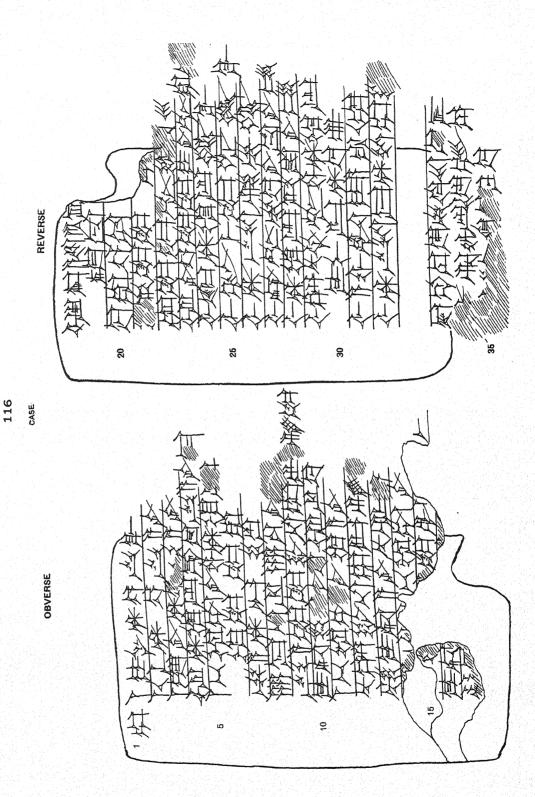
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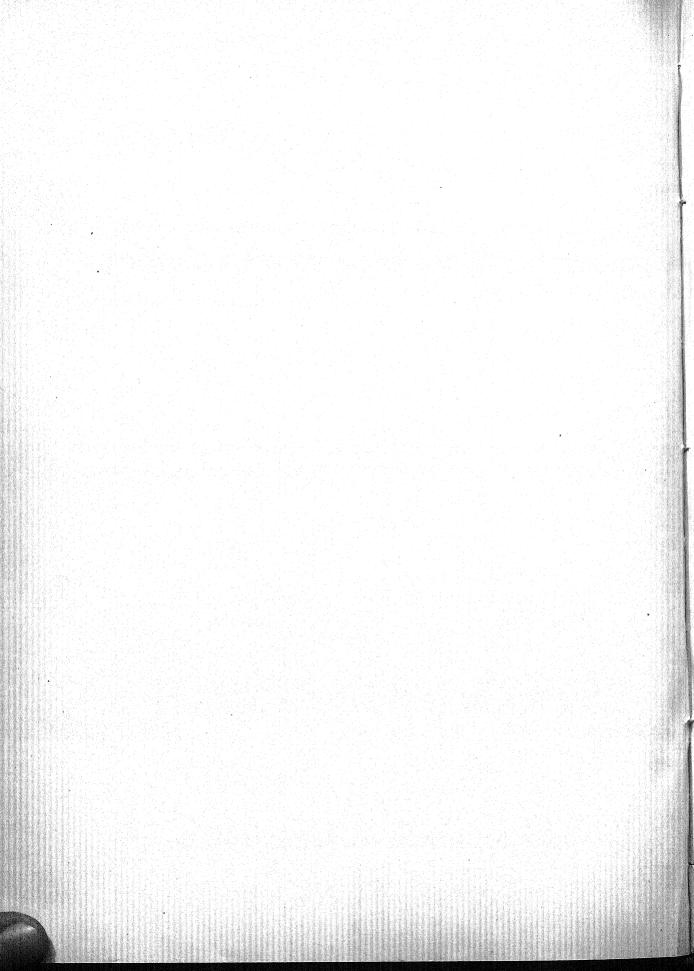
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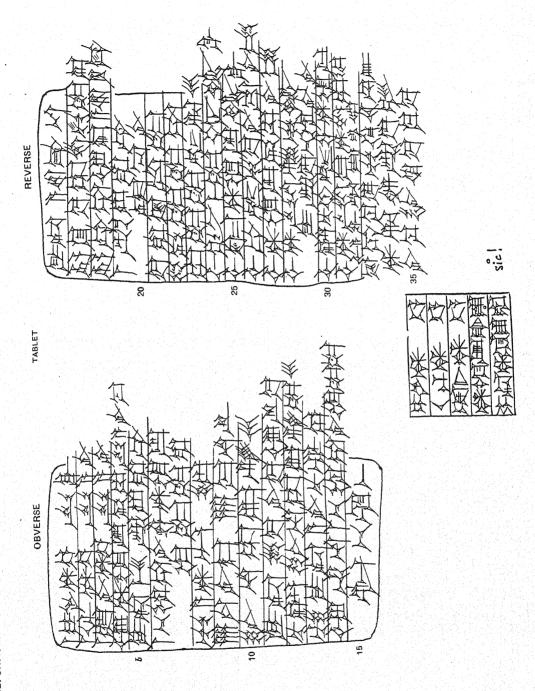
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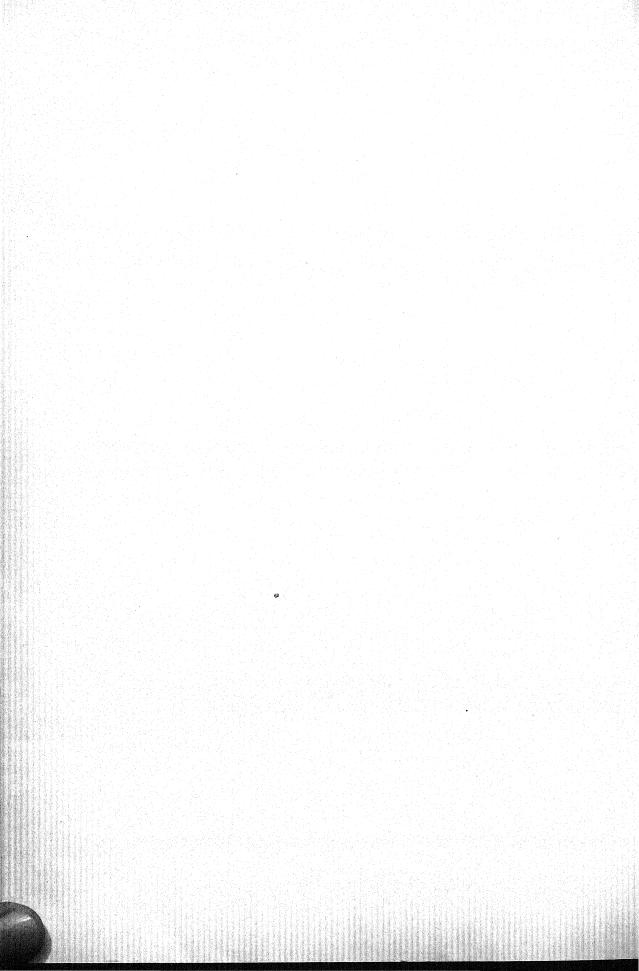








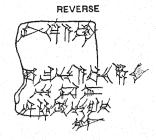




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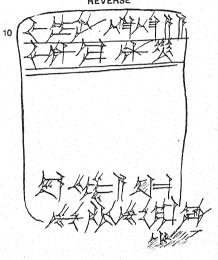


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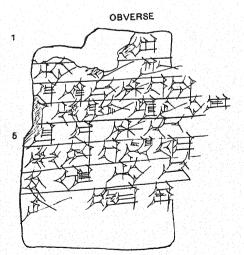
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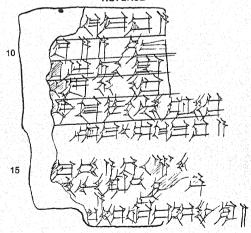
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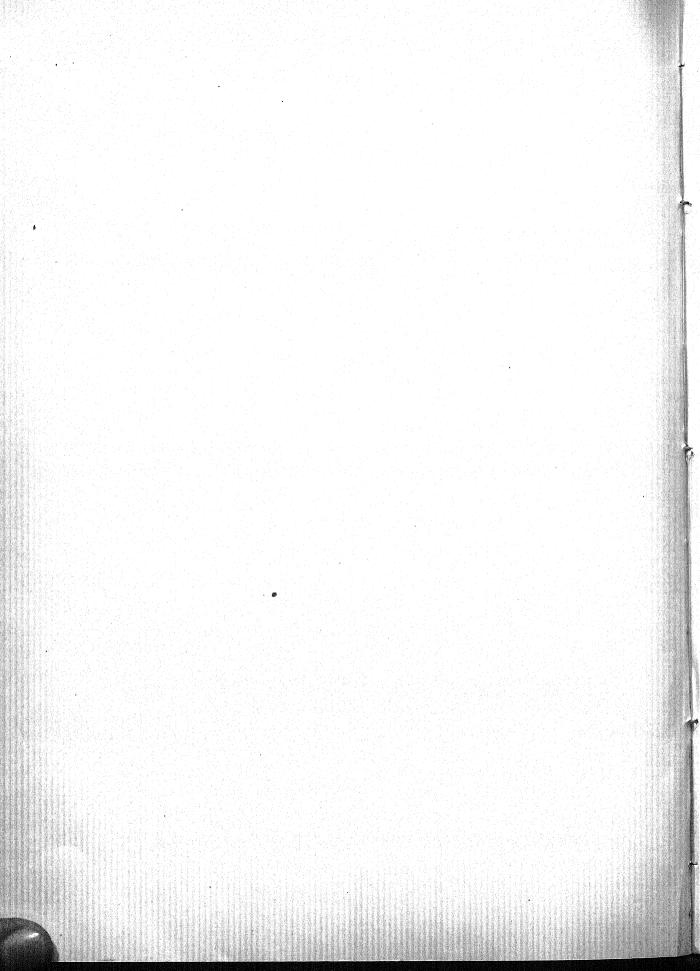


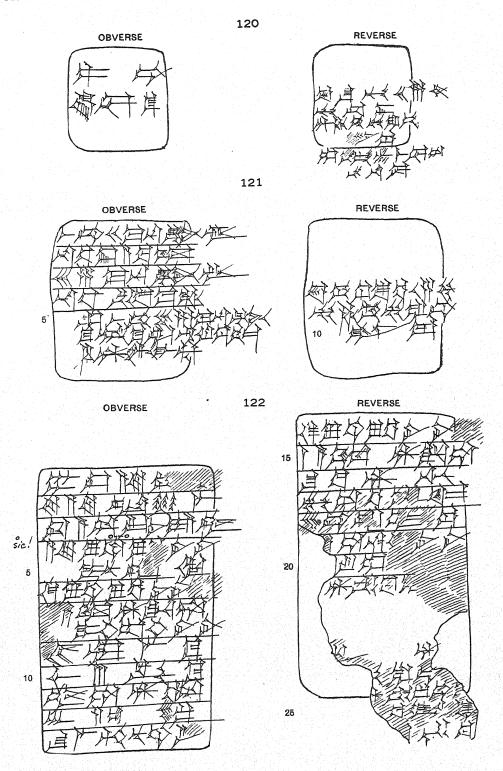
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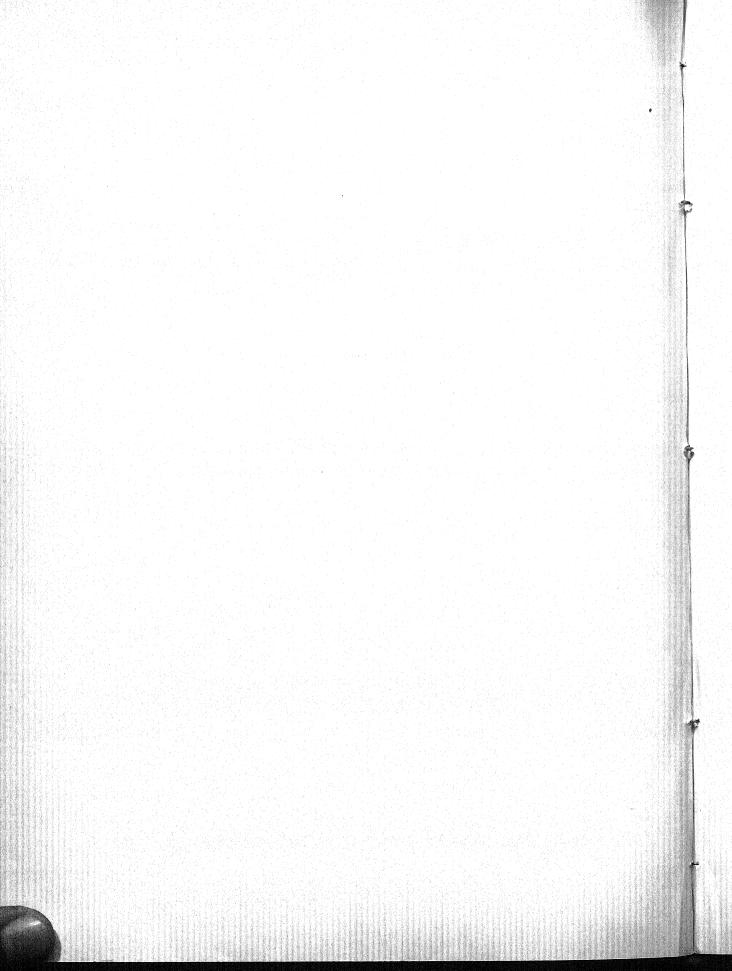


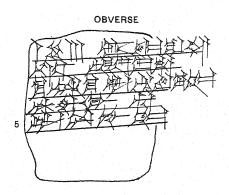
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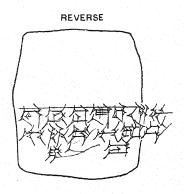






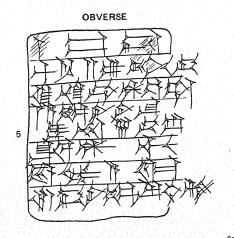


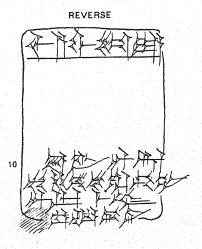




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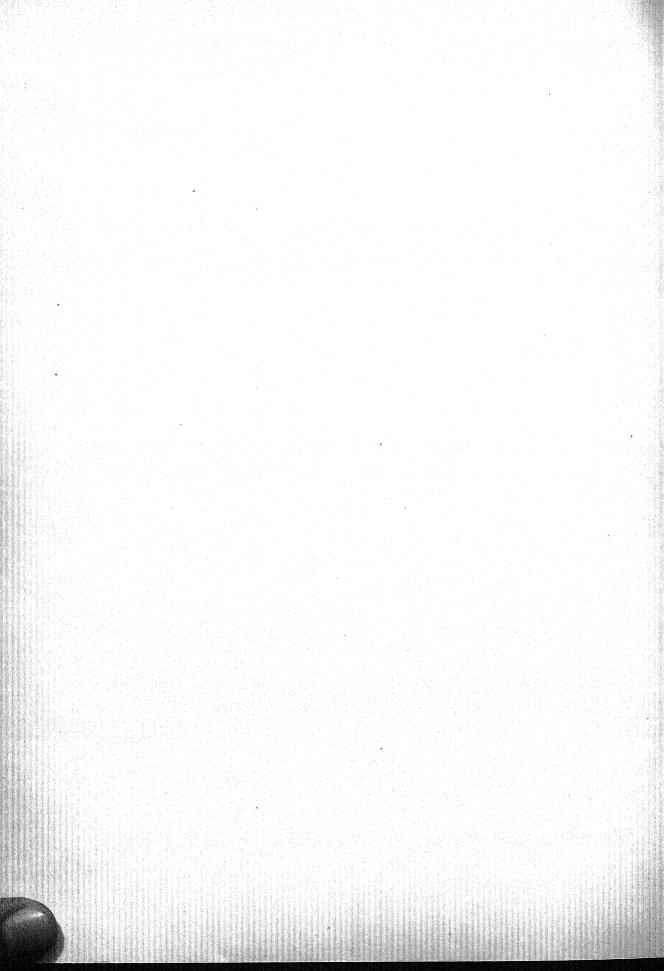
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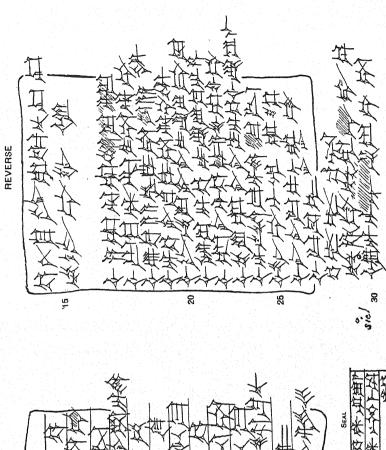
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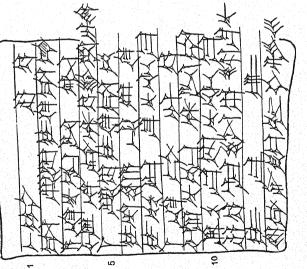




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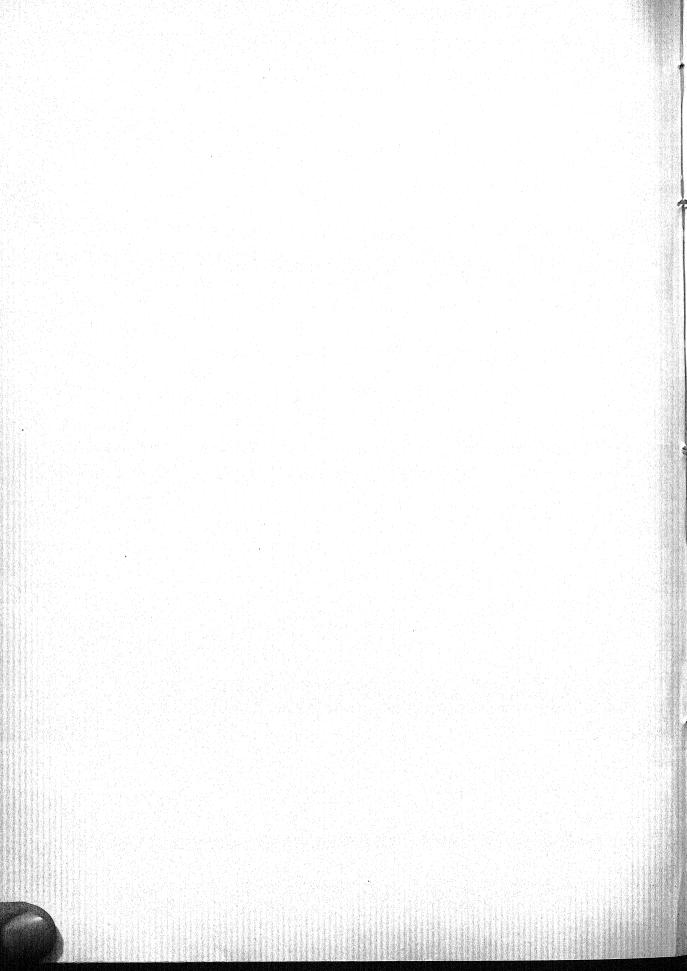
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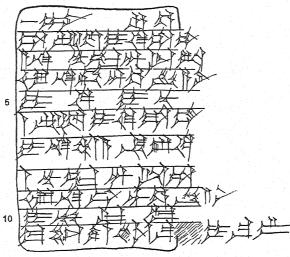




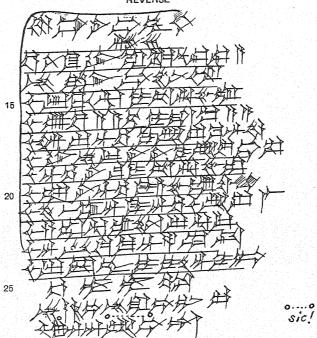
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TABLET

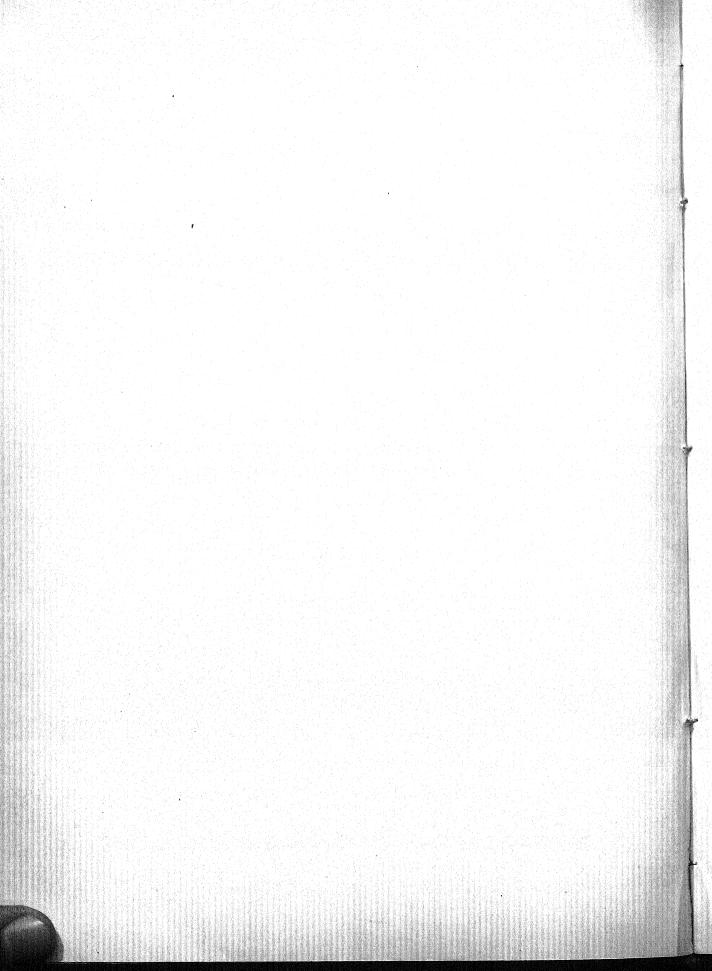




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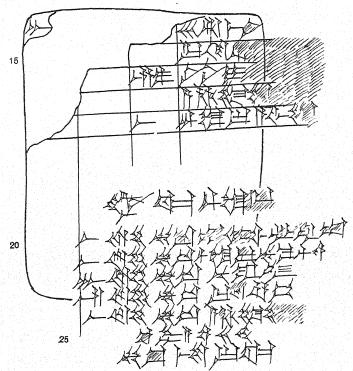


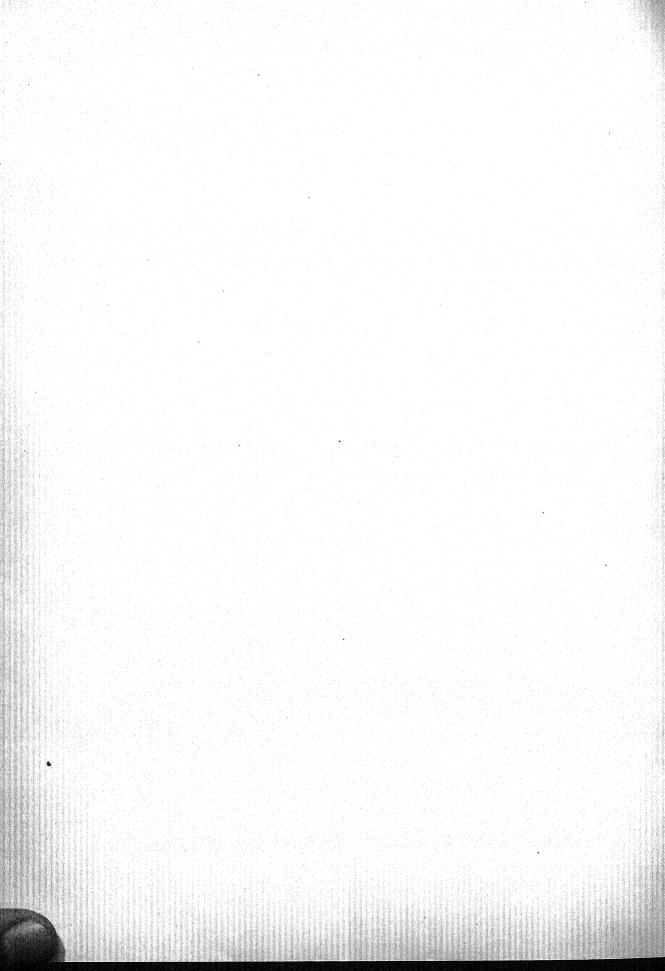
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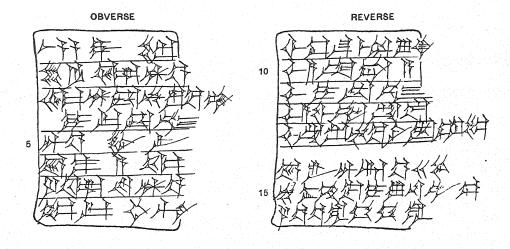


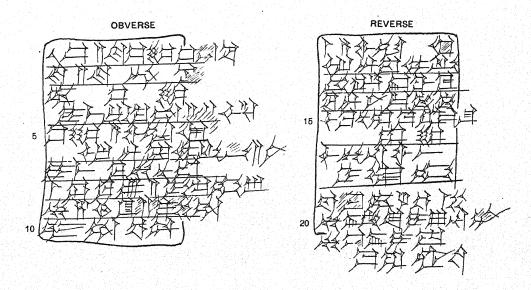


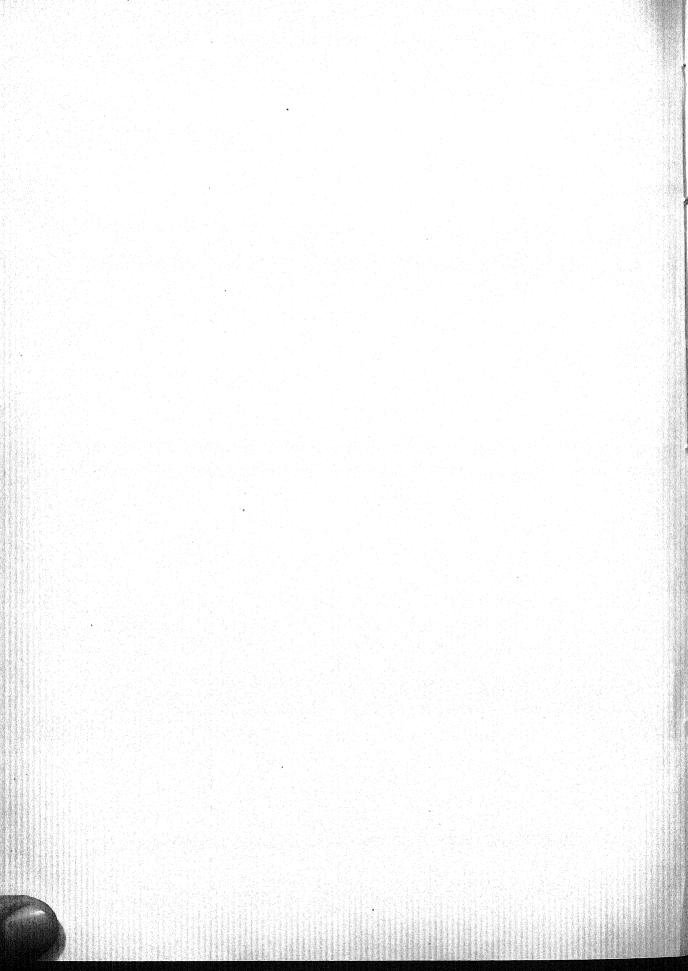
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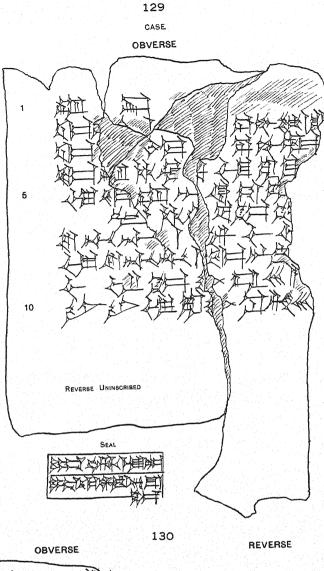


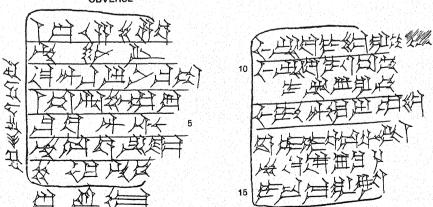


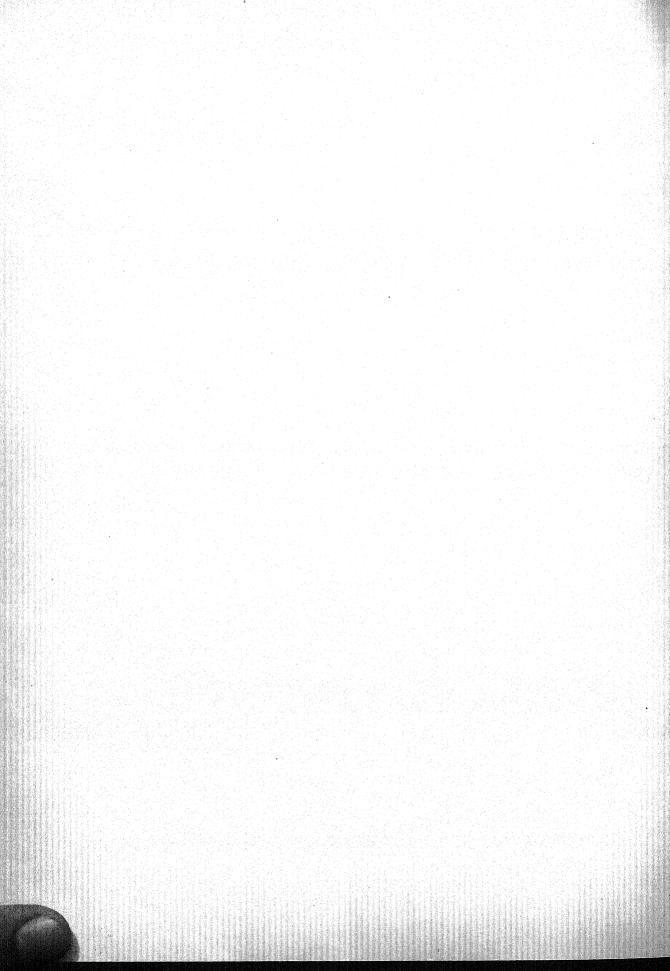


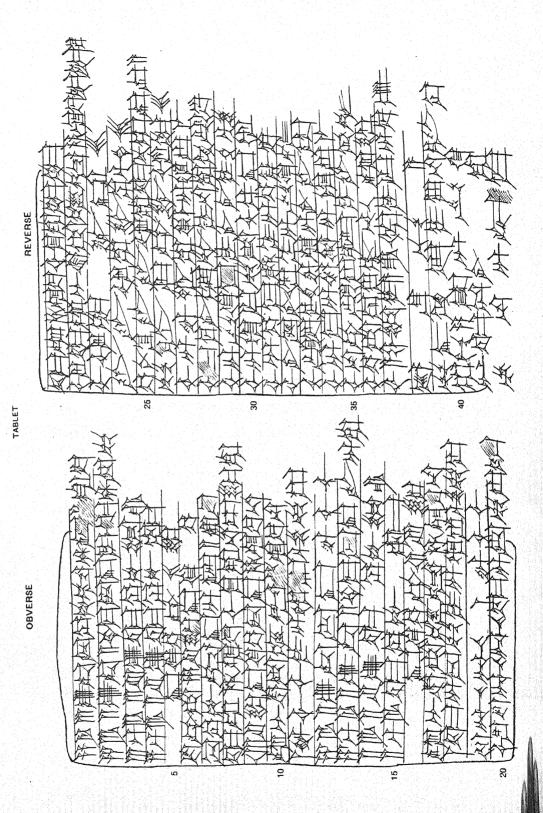


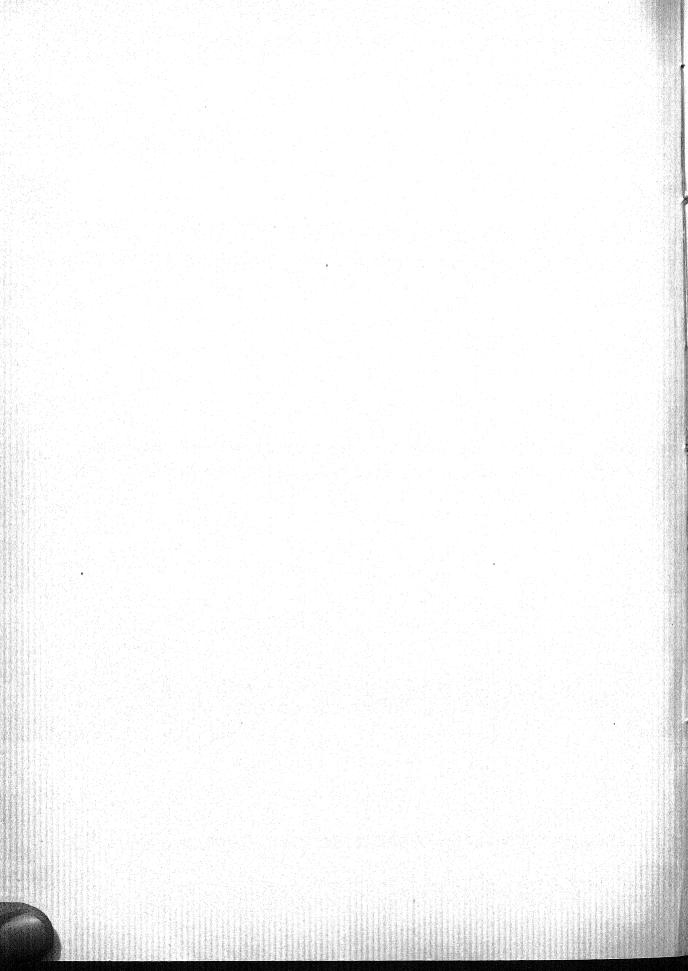








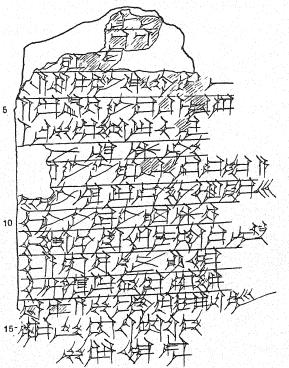


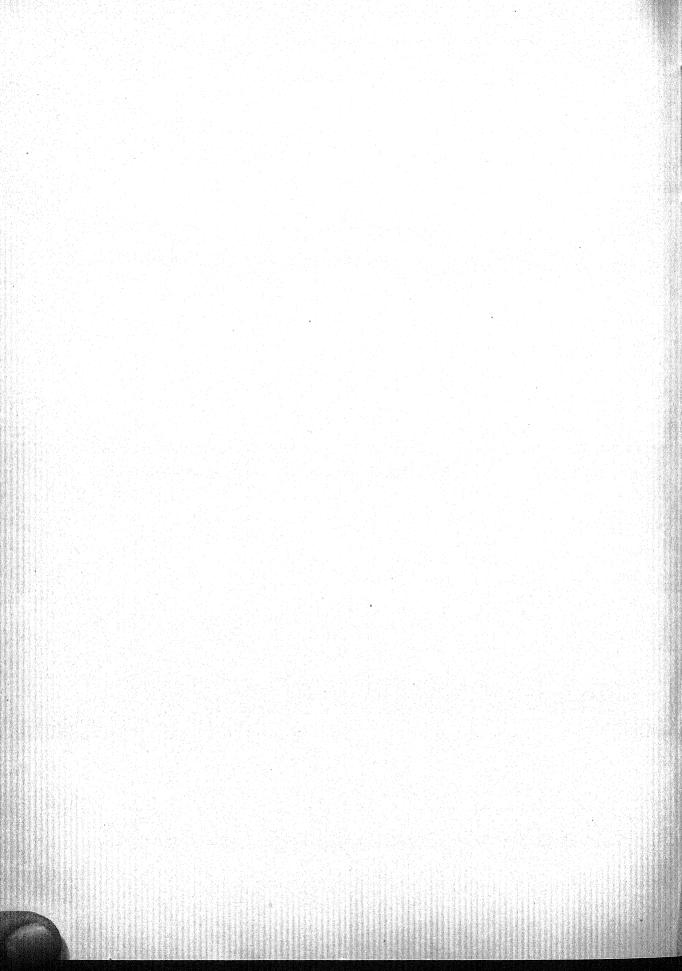


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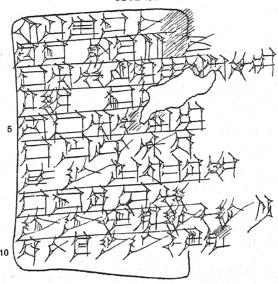


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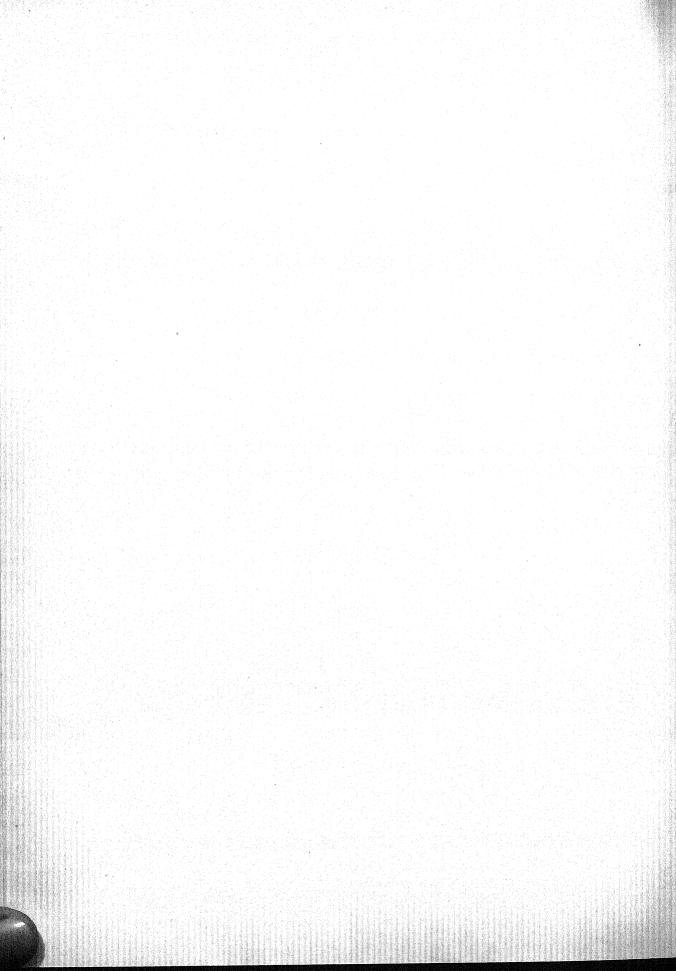




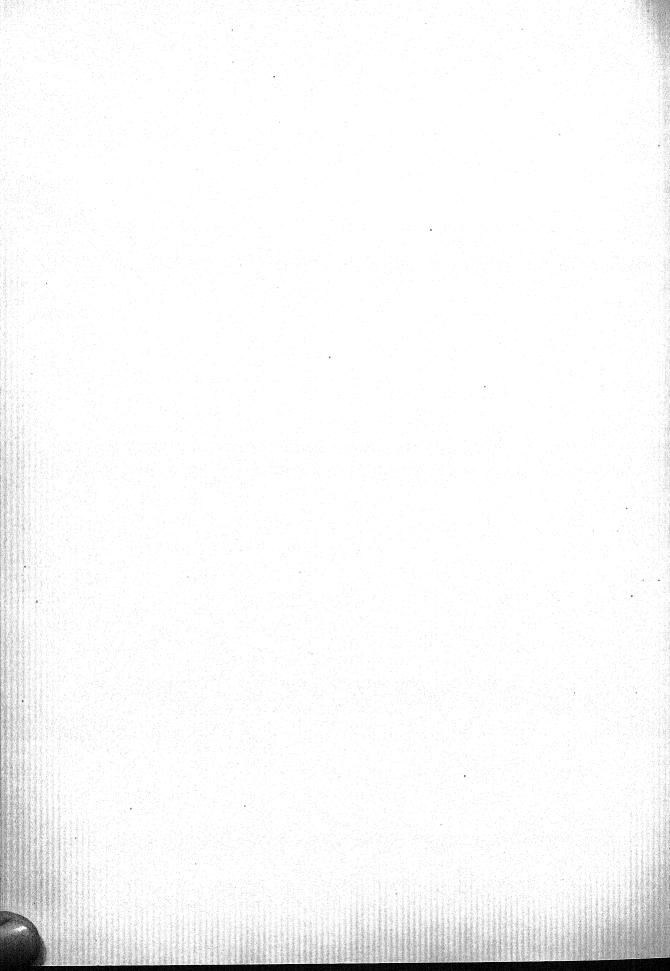


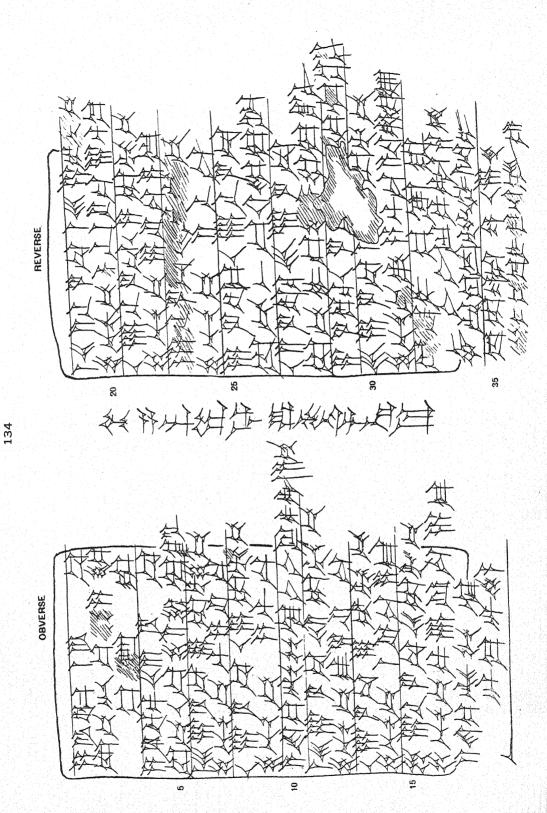
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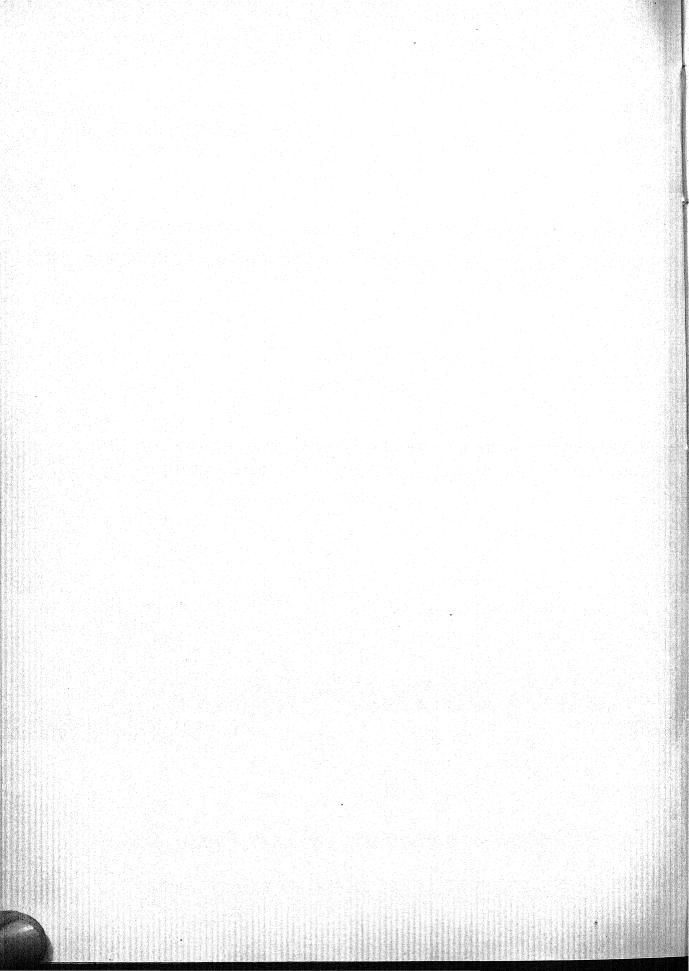




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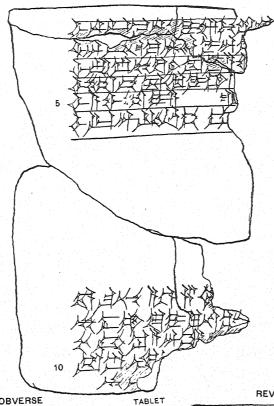






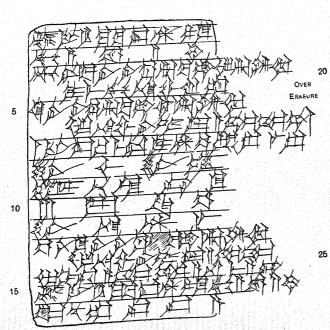
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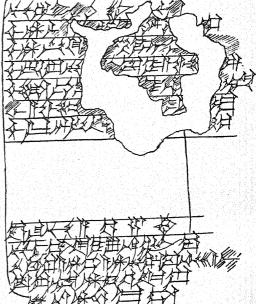
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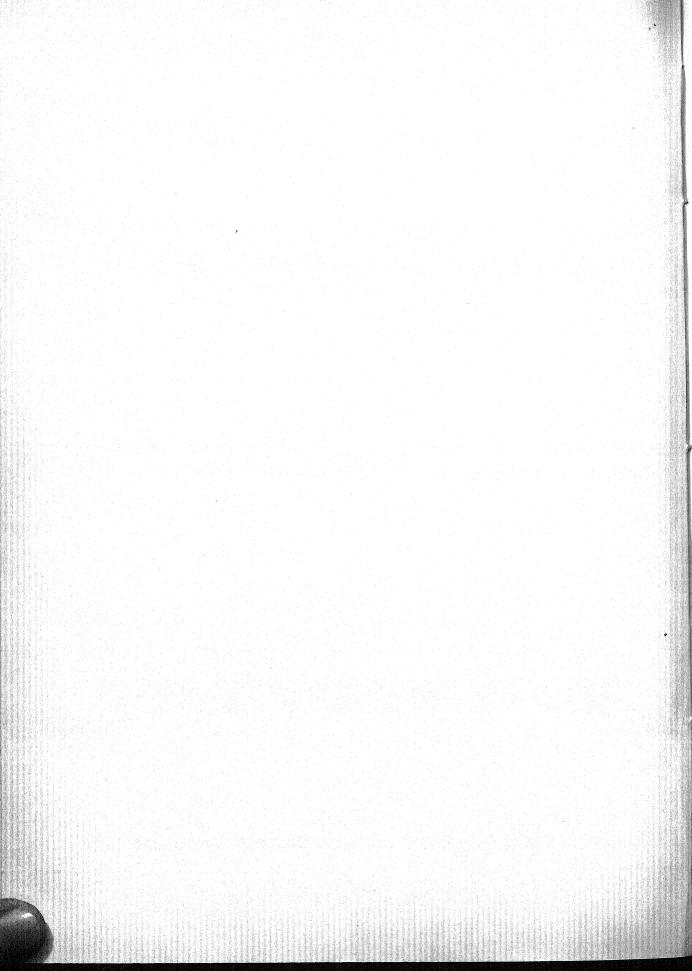


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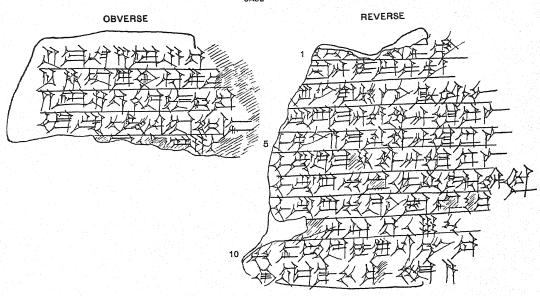




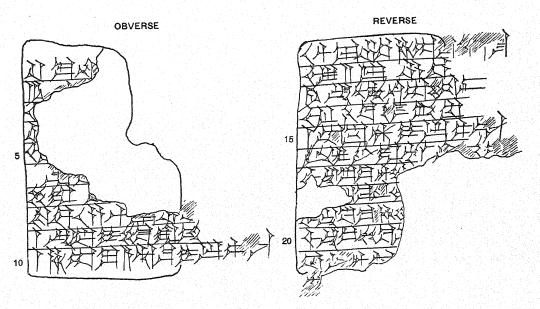


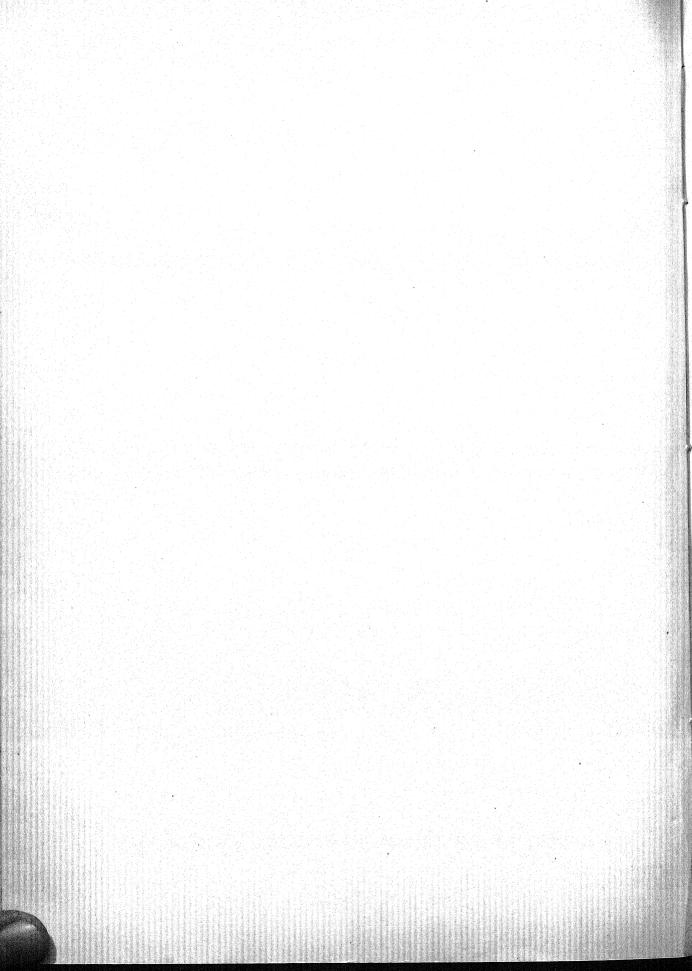
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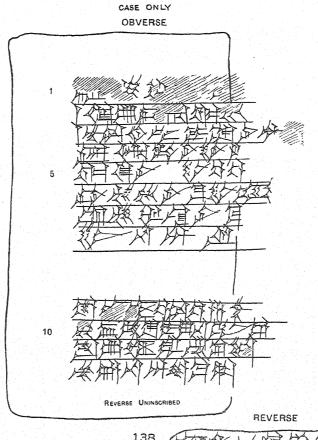


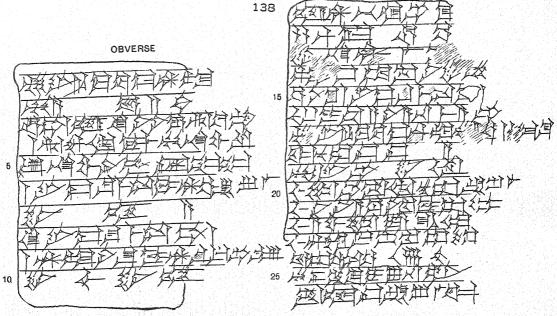
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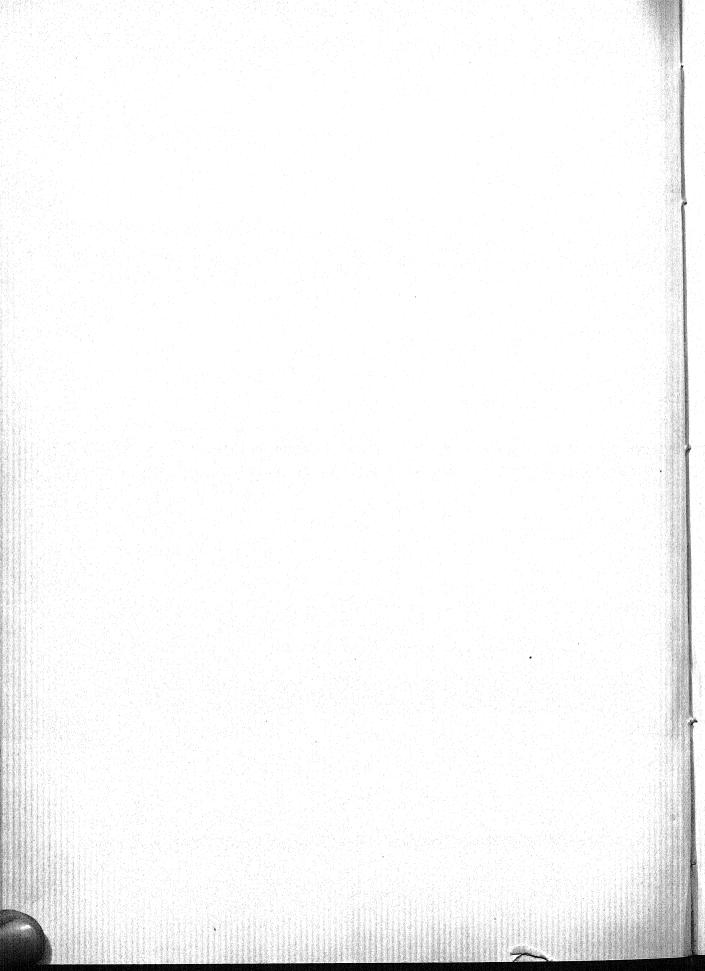


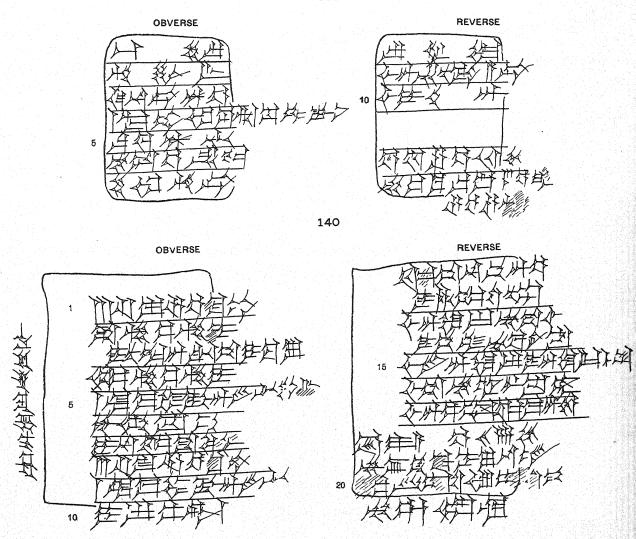


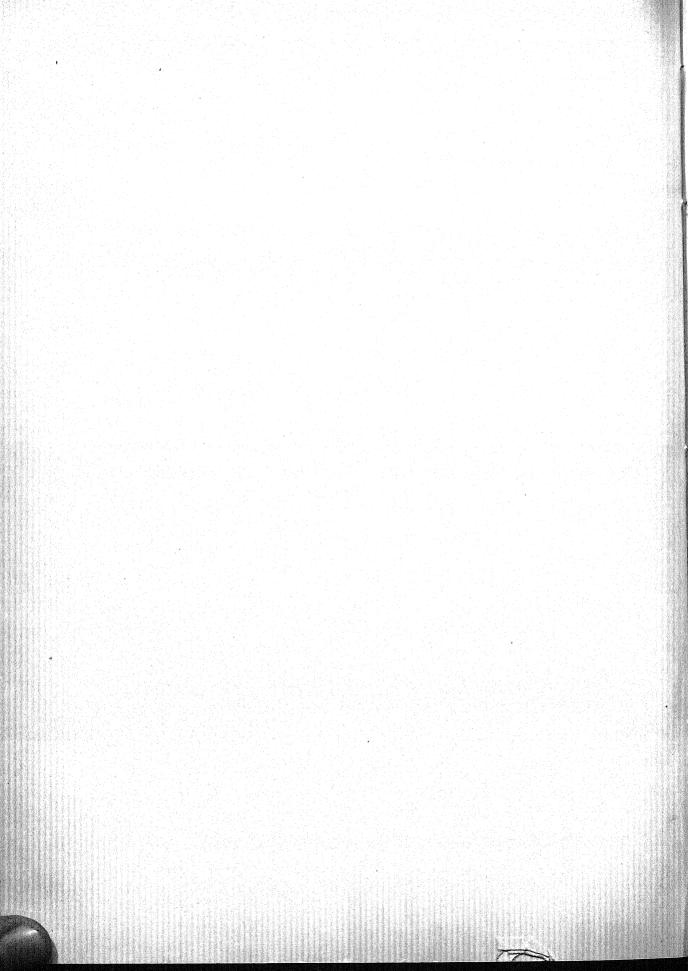
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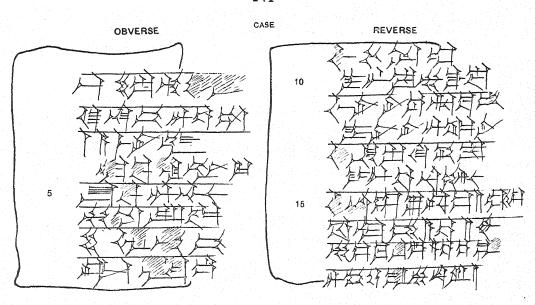




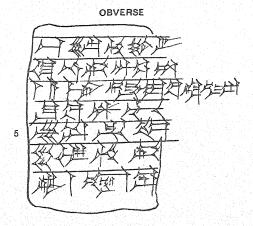




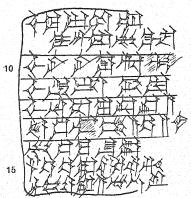
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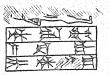
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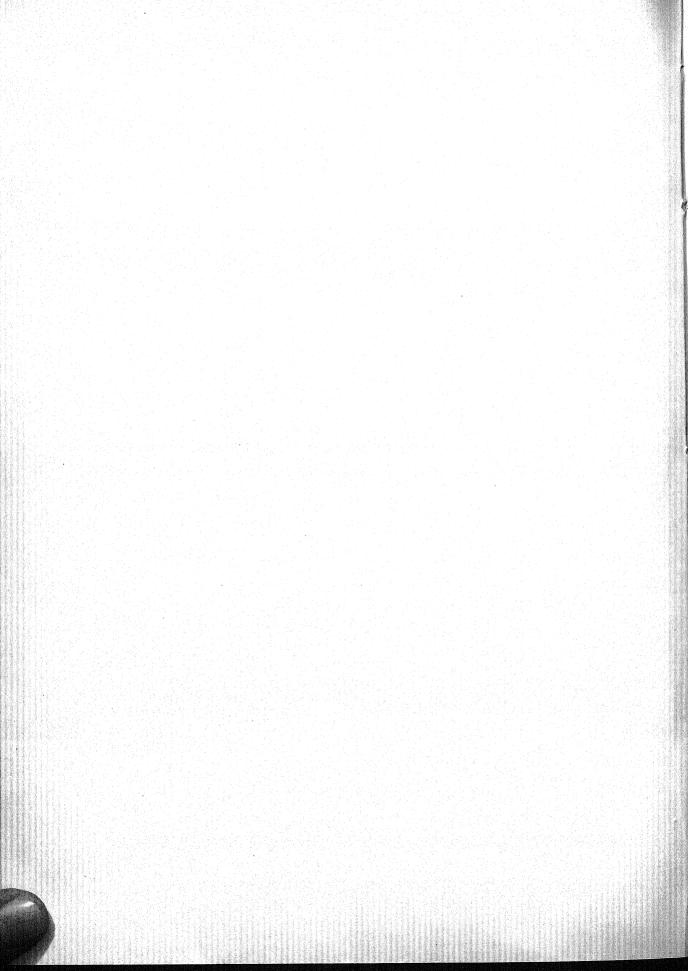


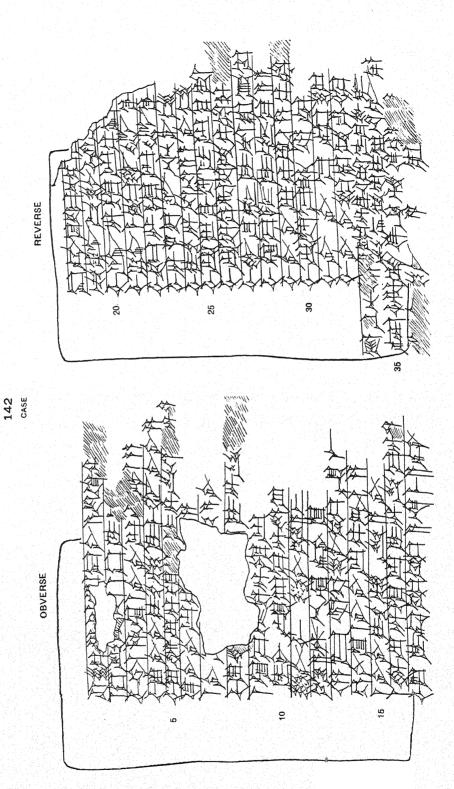
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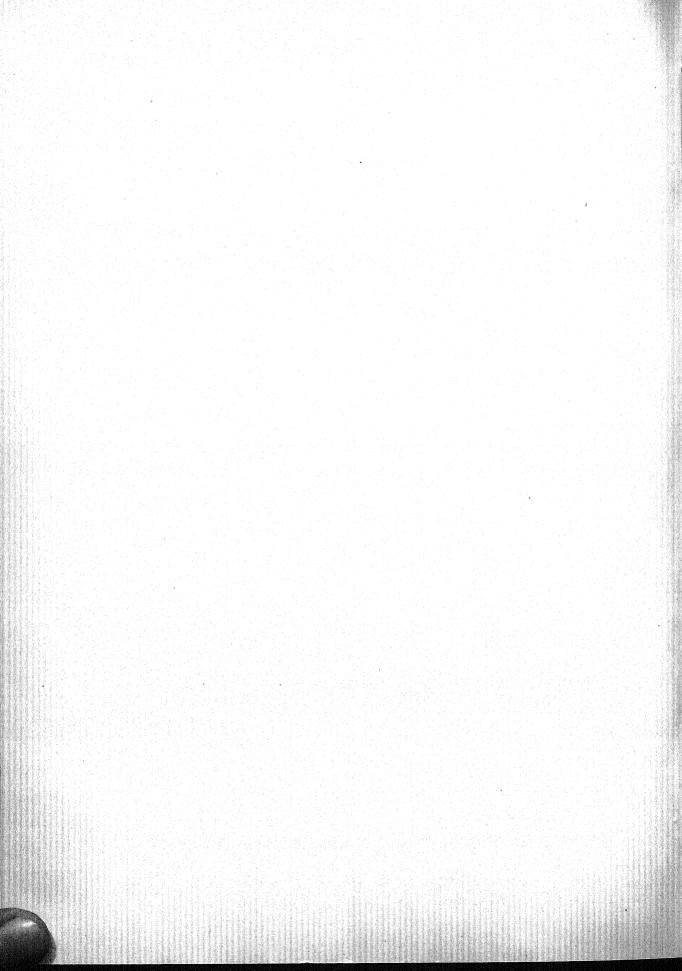


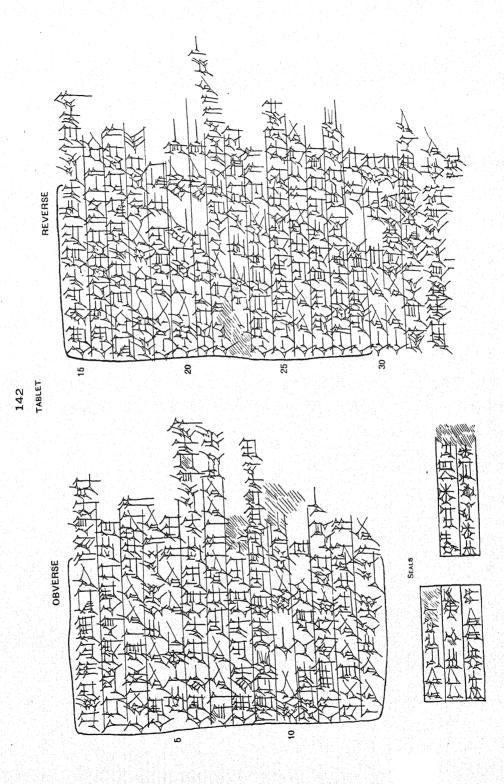
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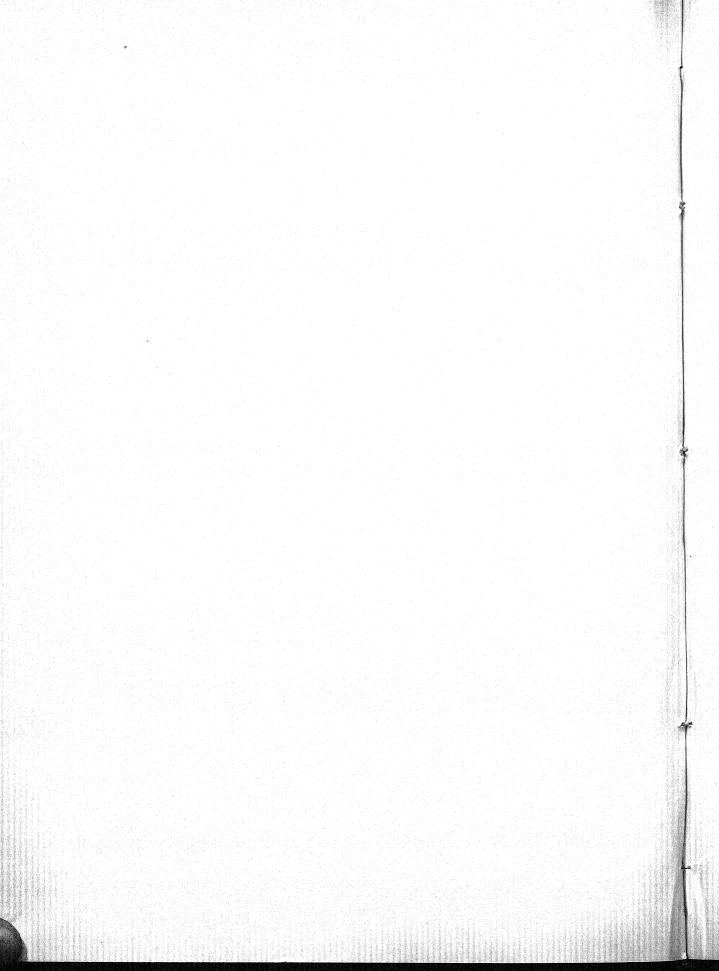




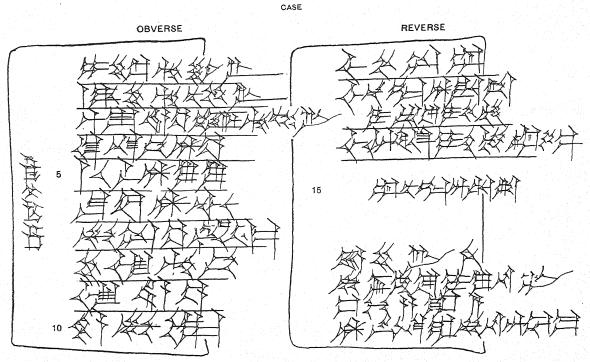






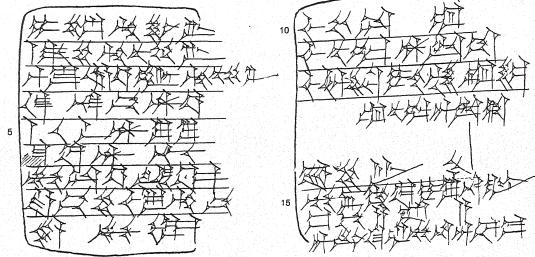


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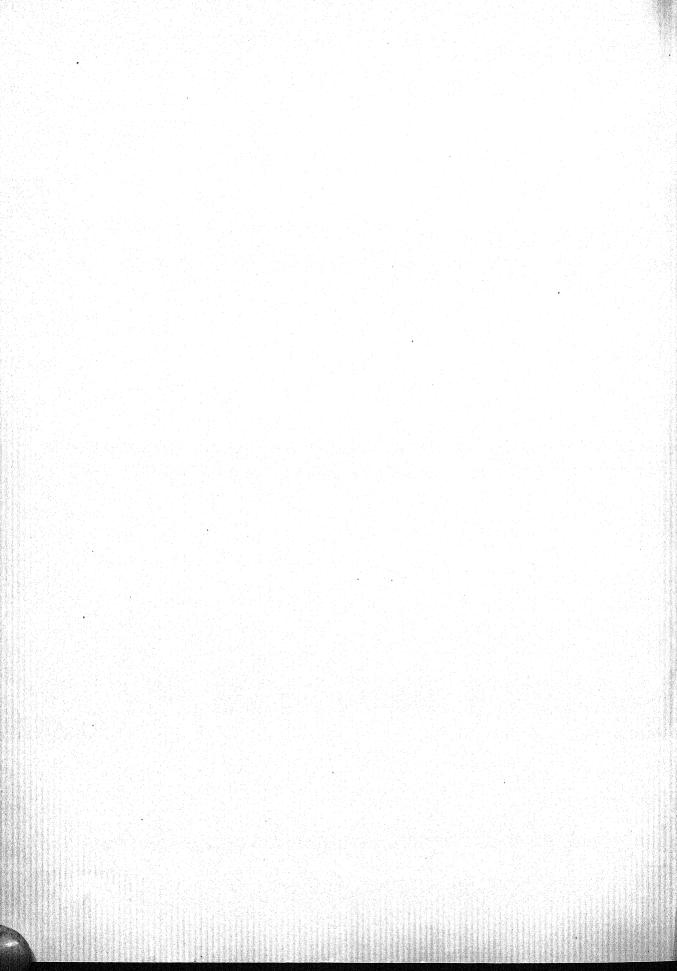
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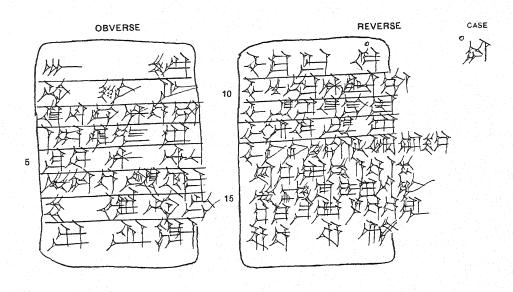
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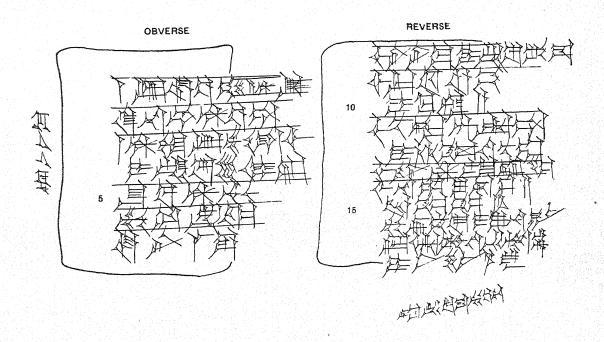


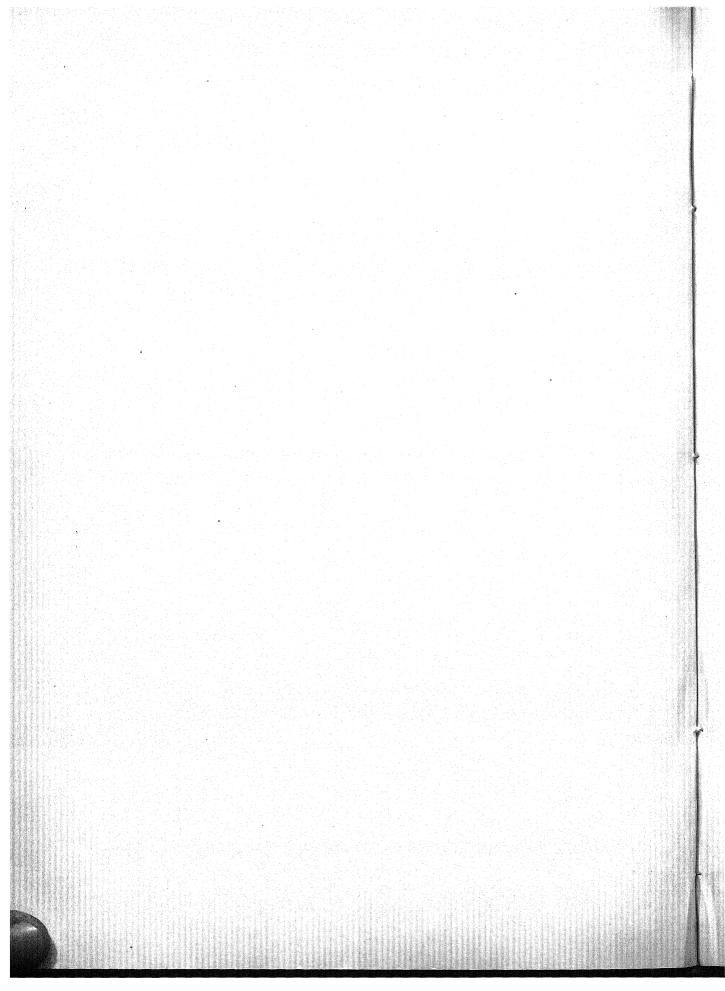
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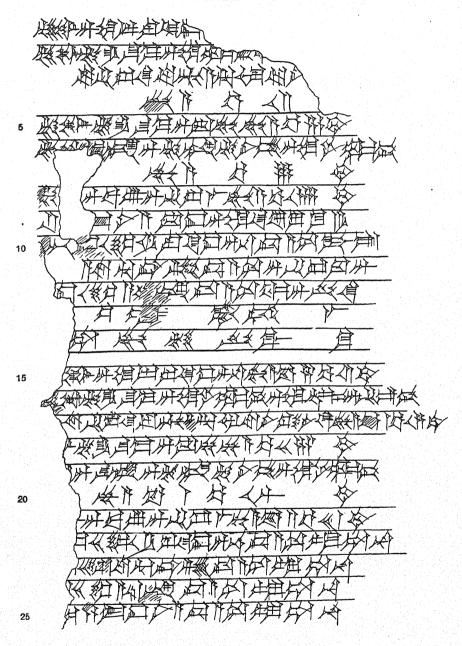


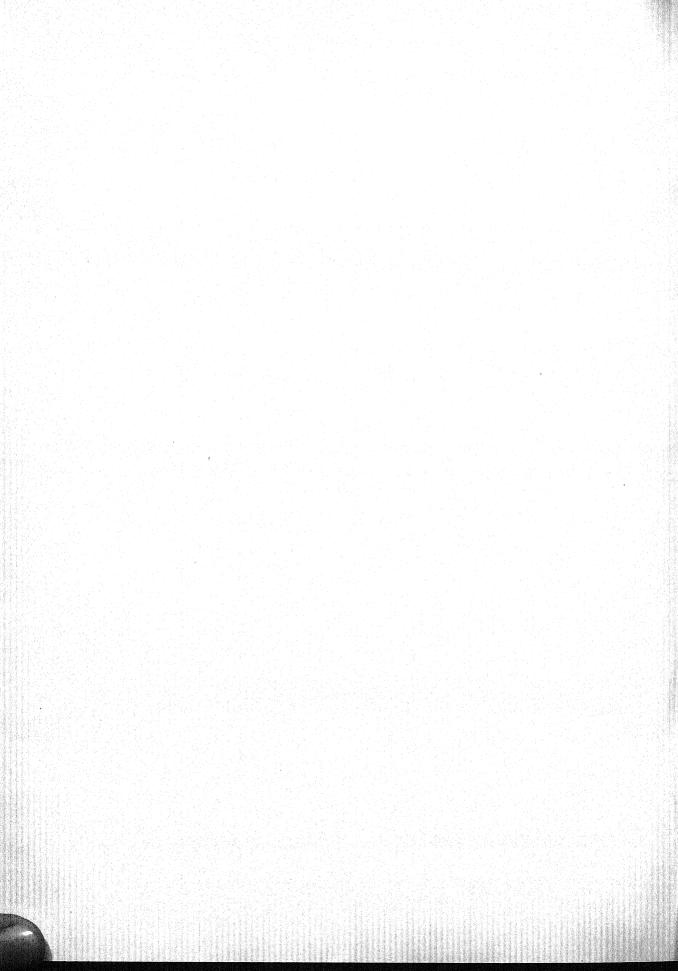




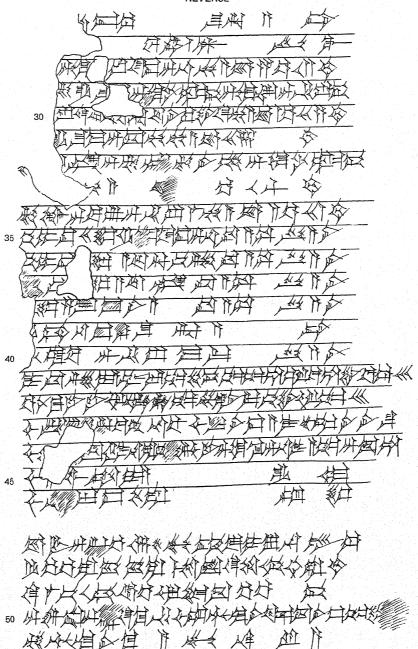


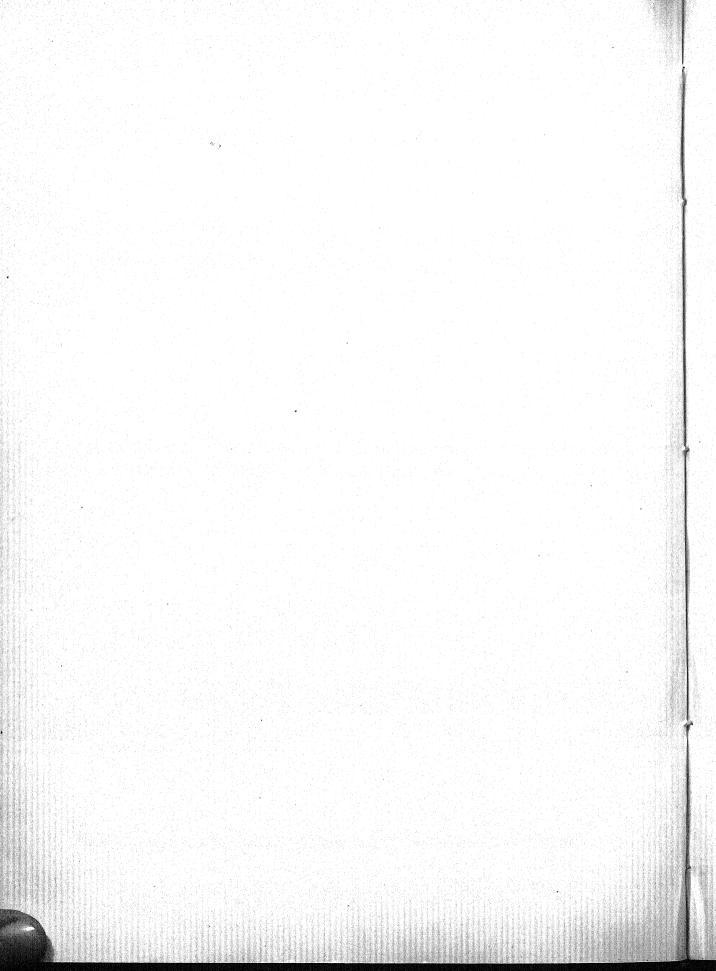
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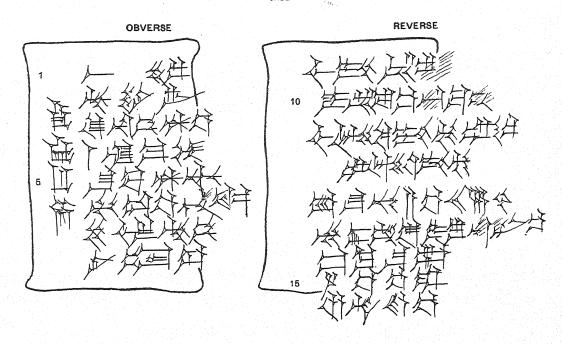


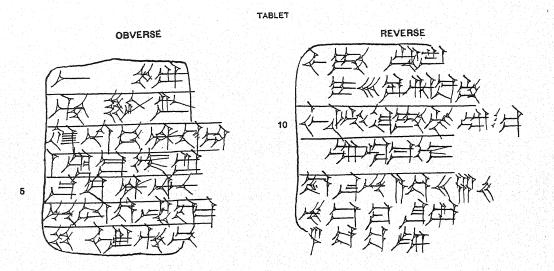


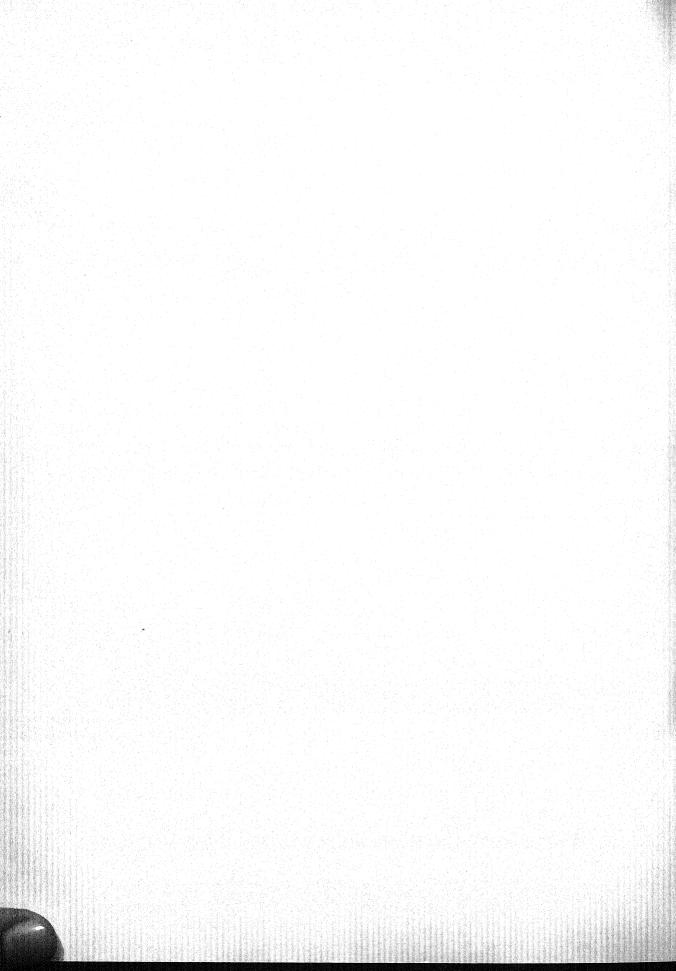


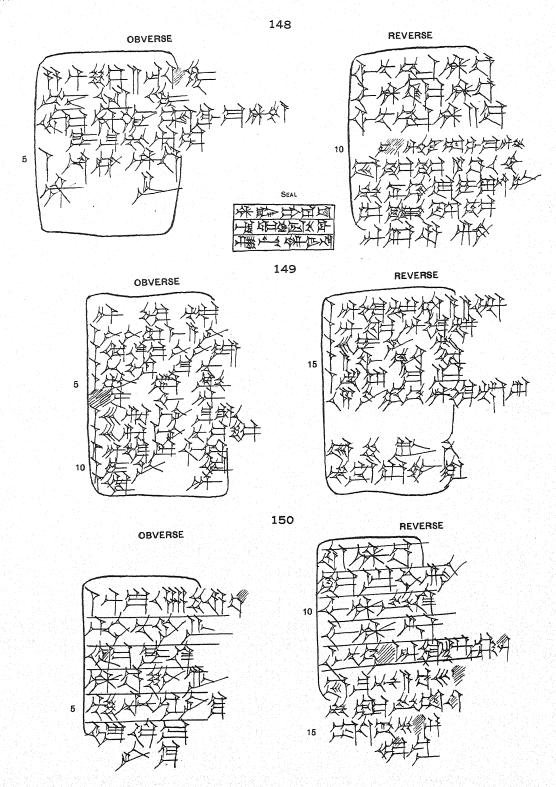


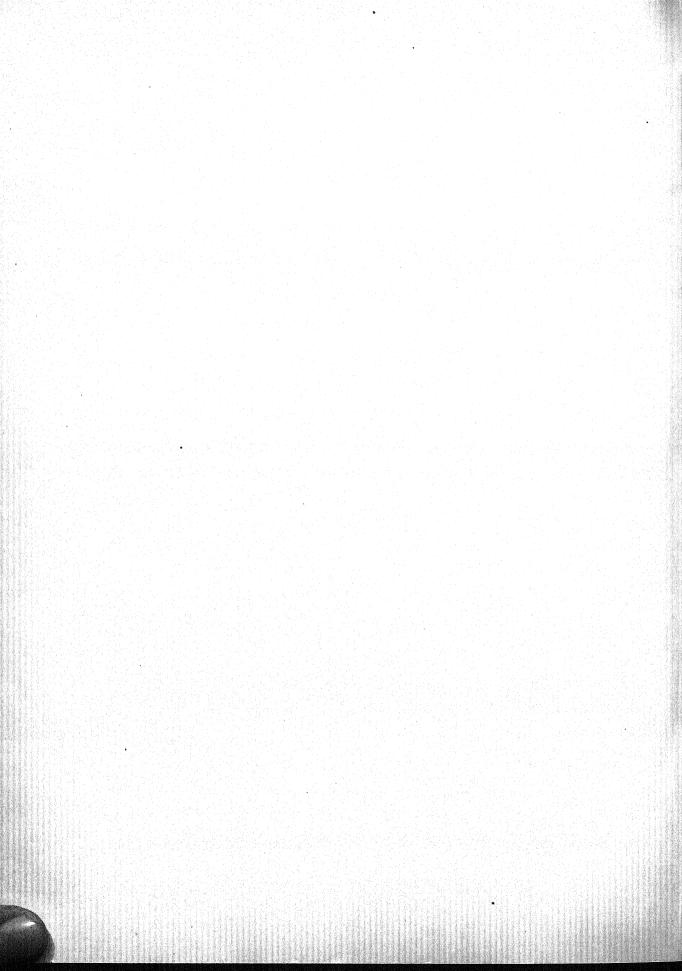
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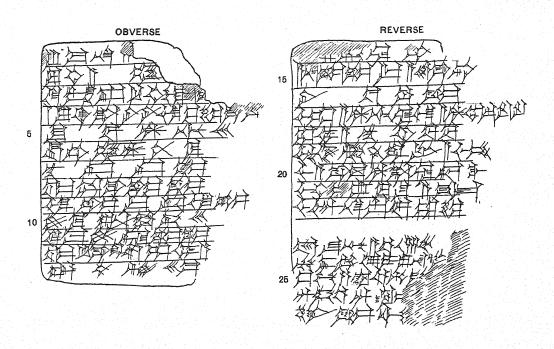


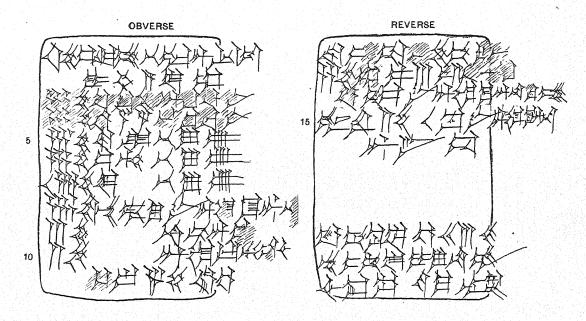


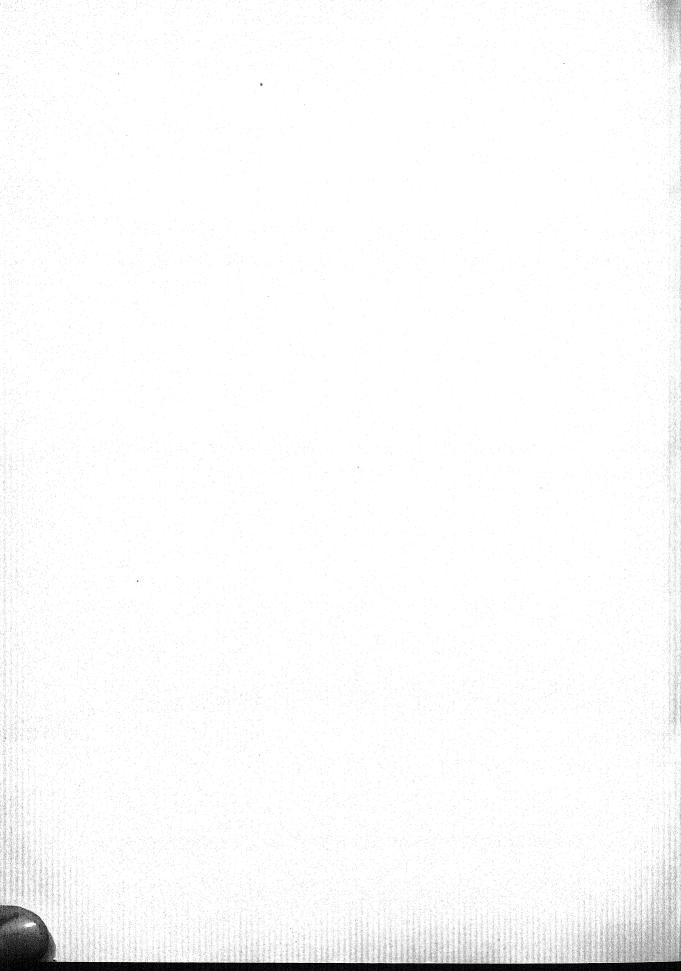


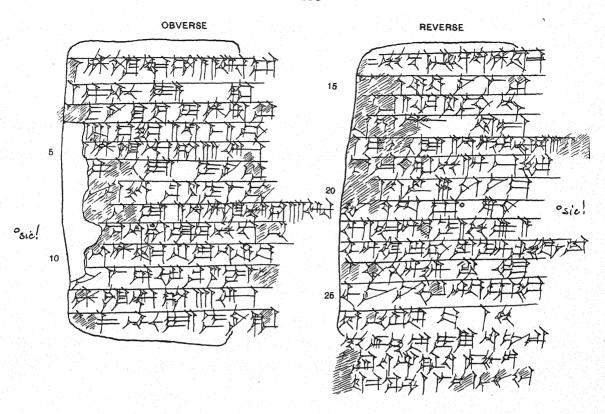


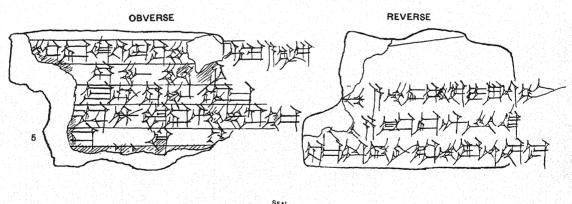


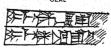


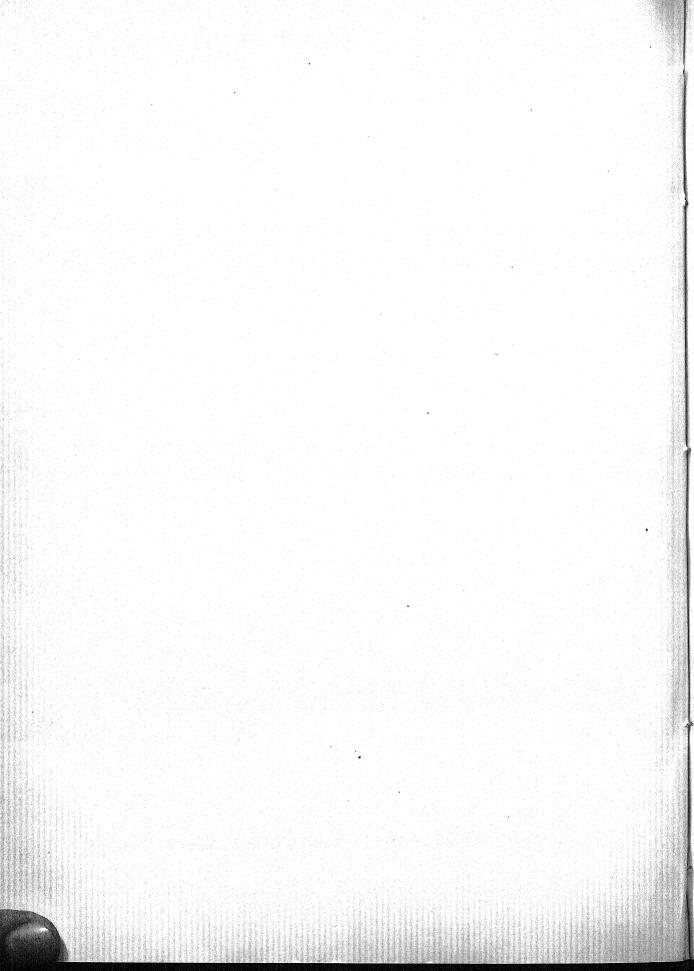




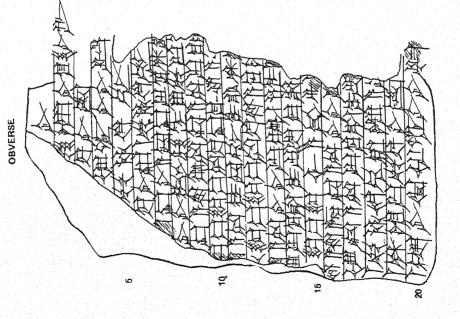


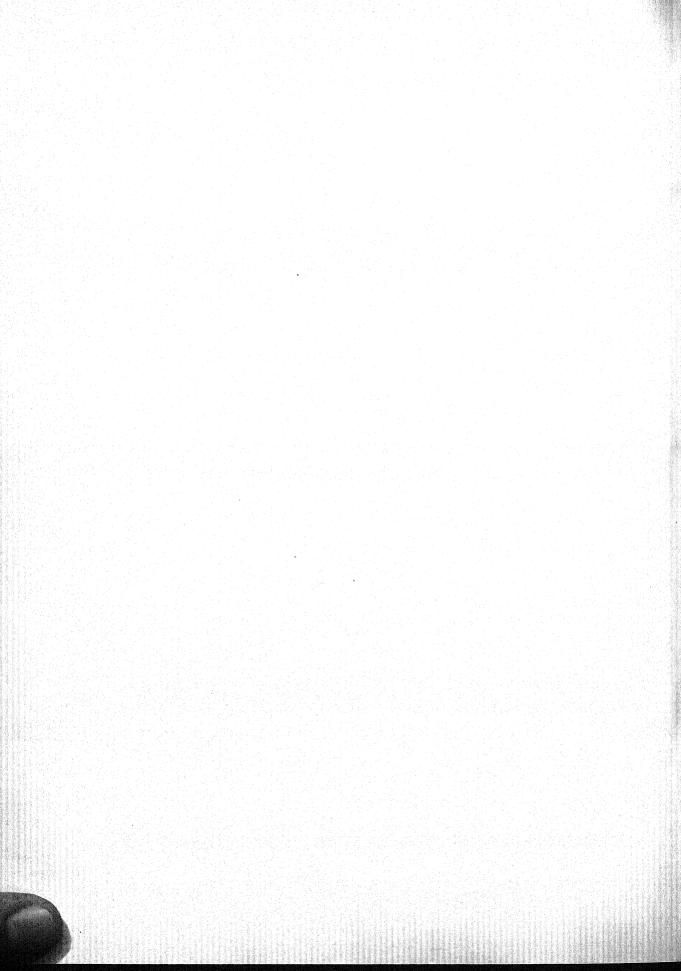


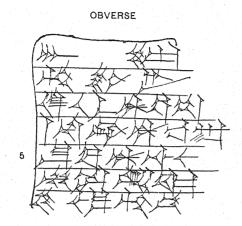


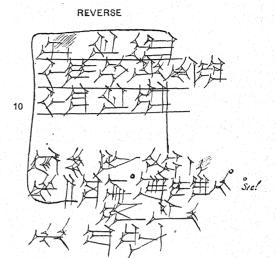


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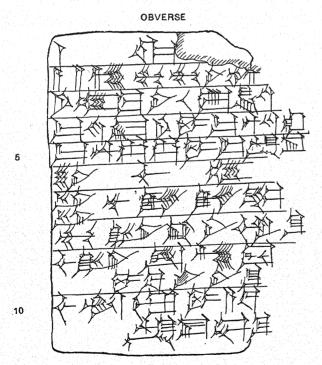


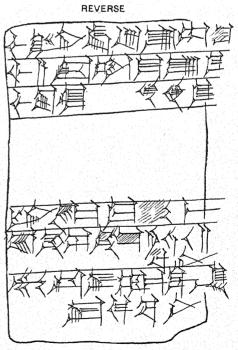


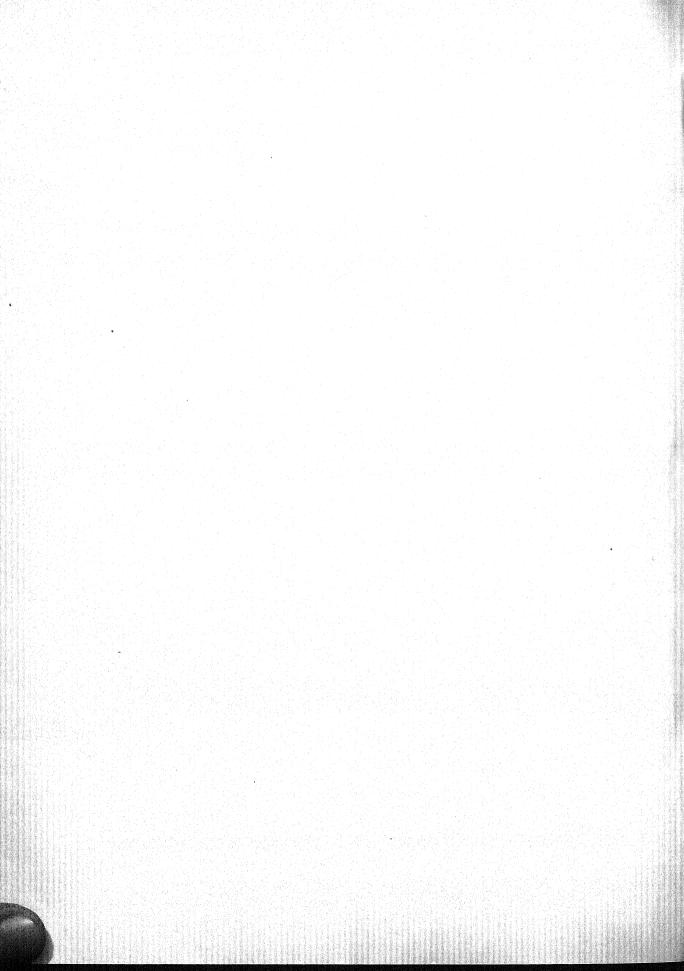


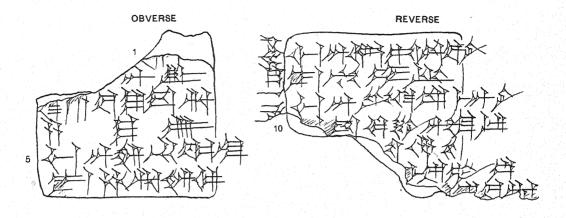


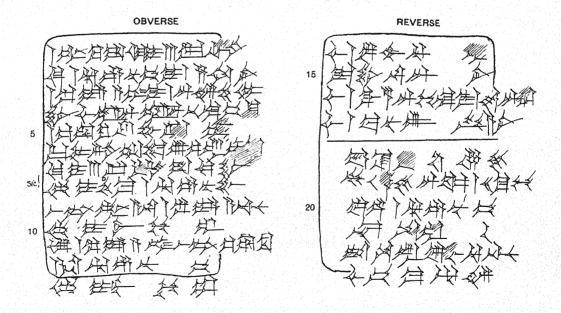
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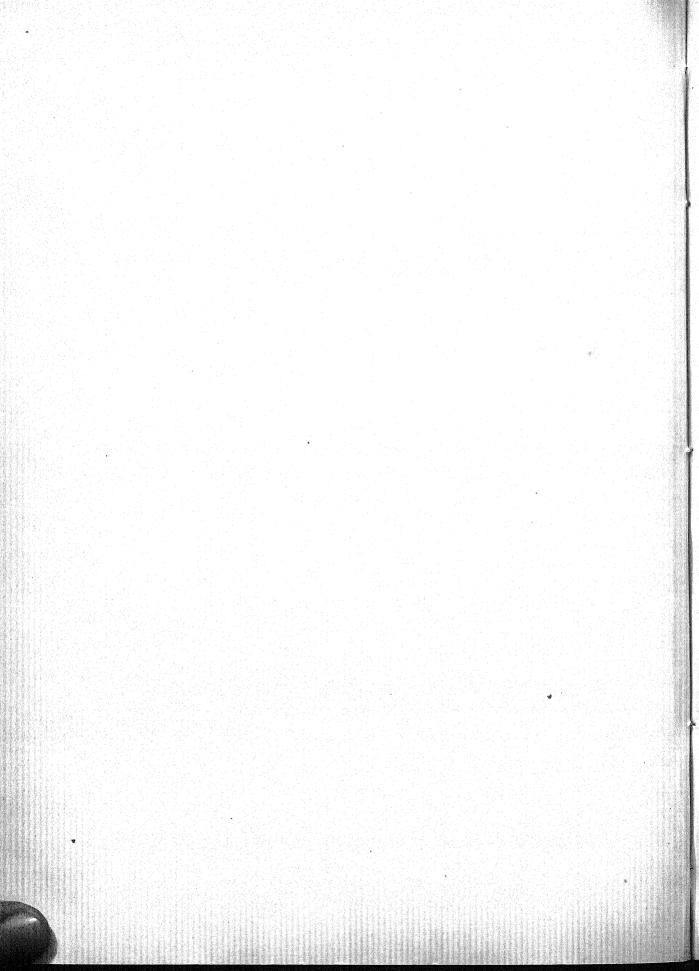


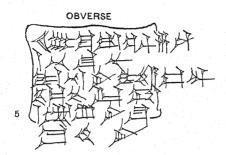


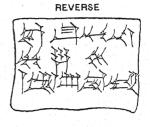


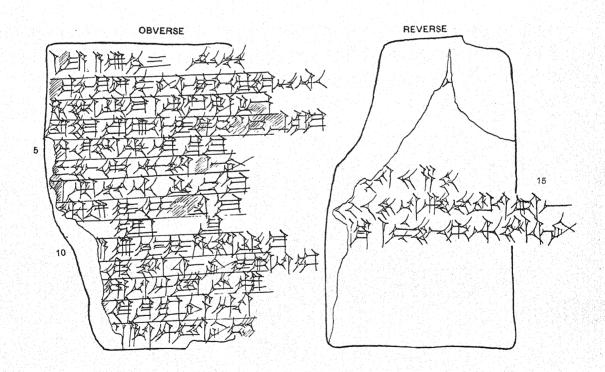


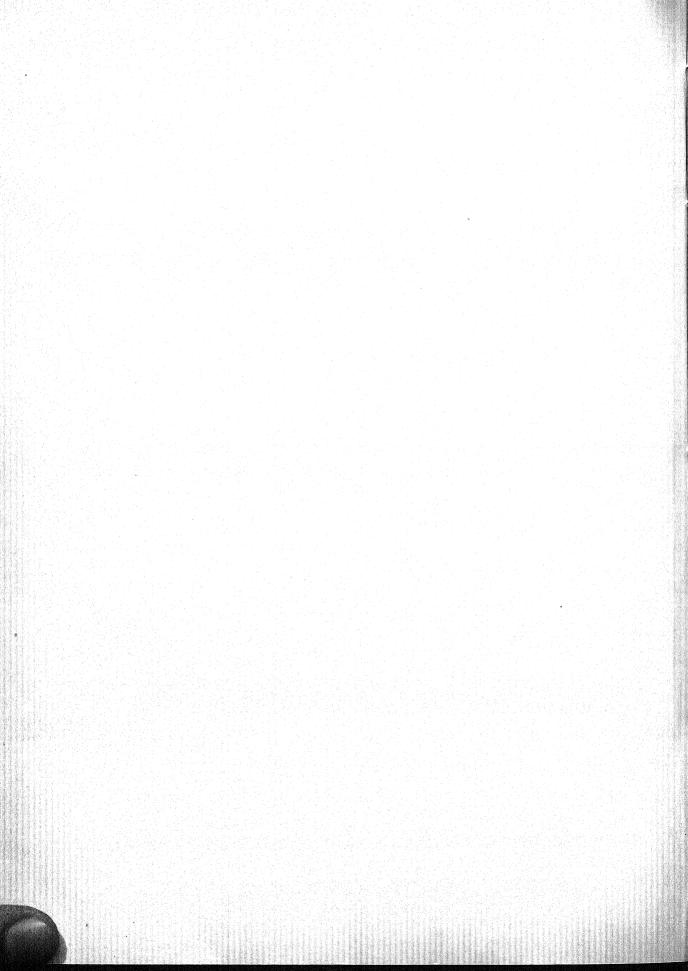


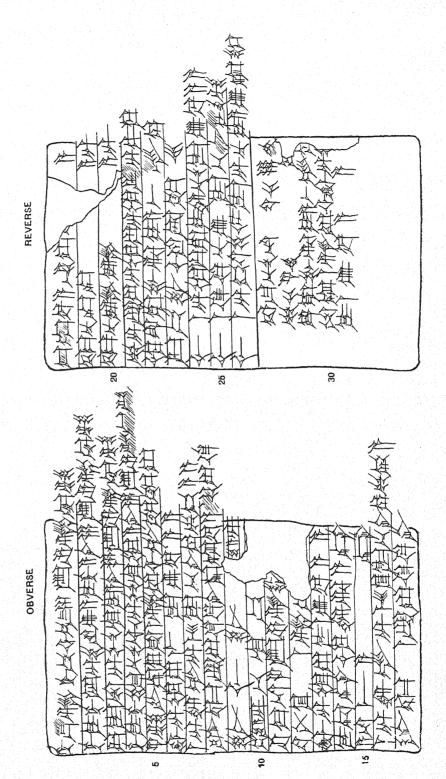


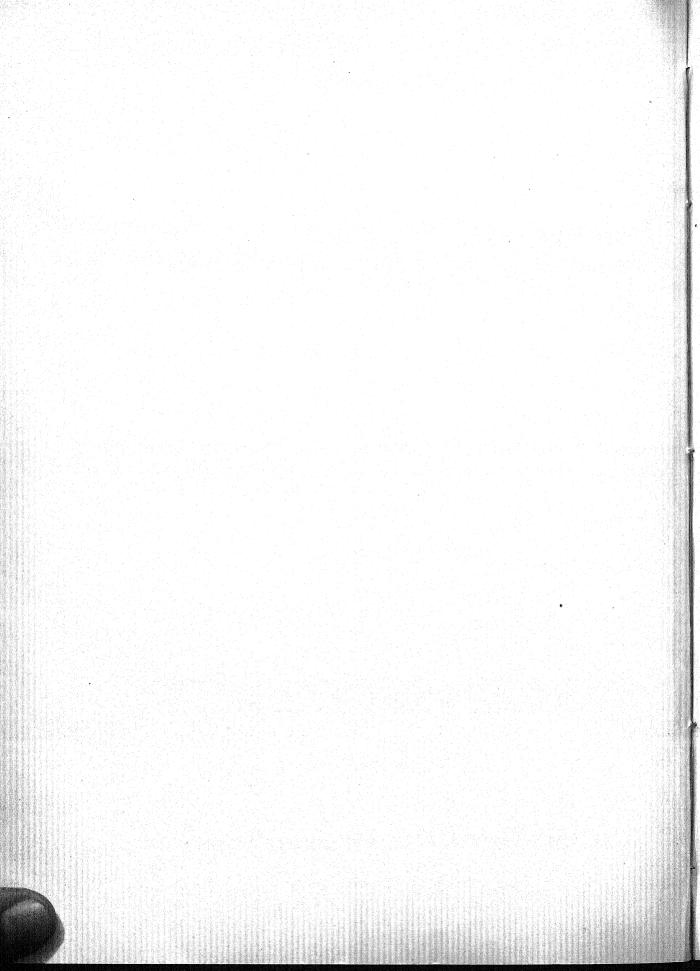


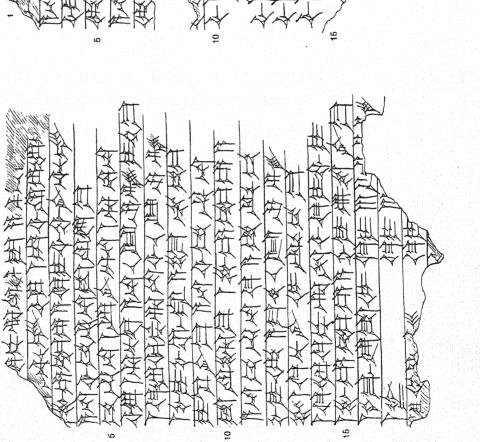








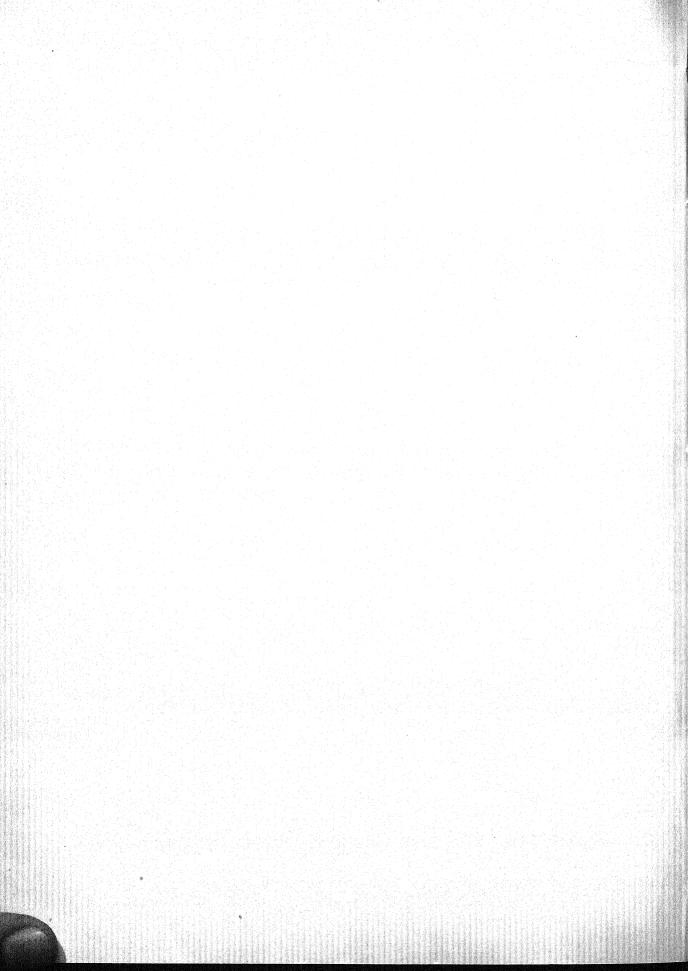


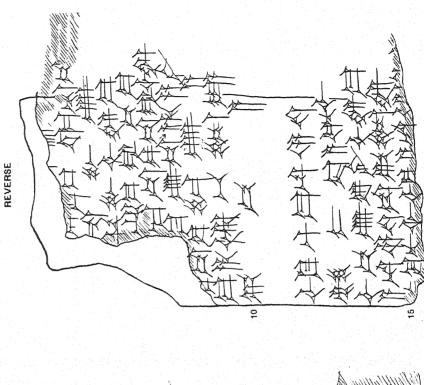


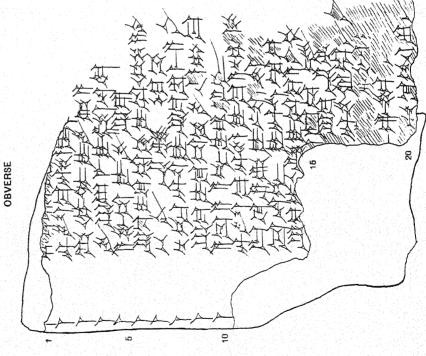
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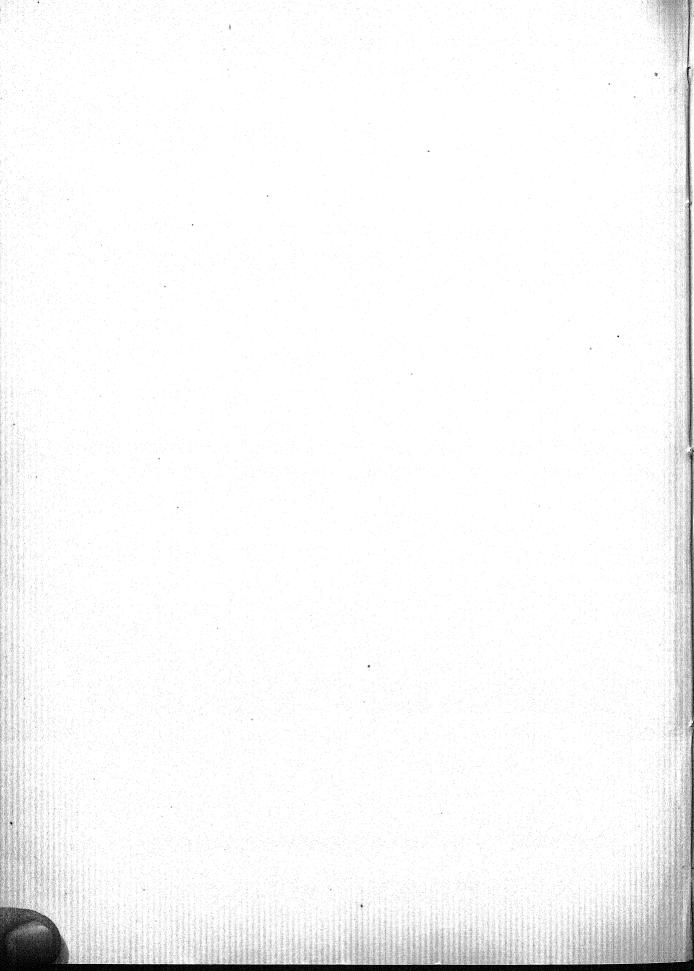
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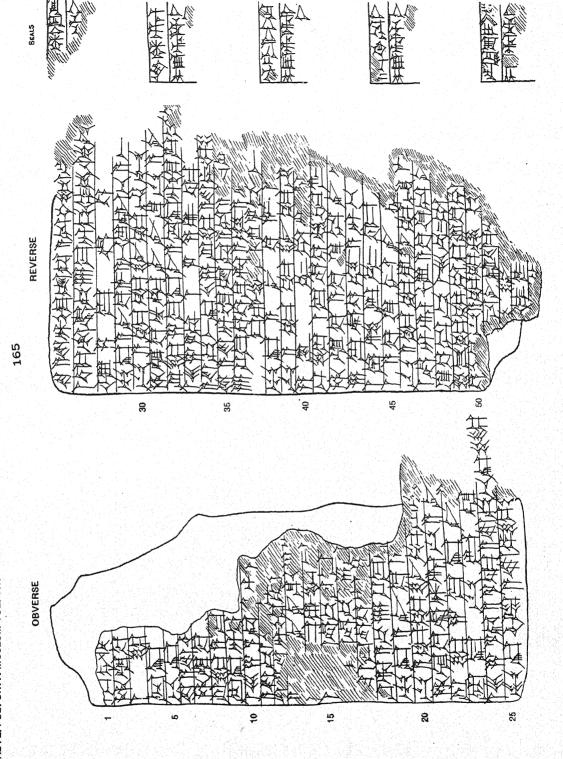
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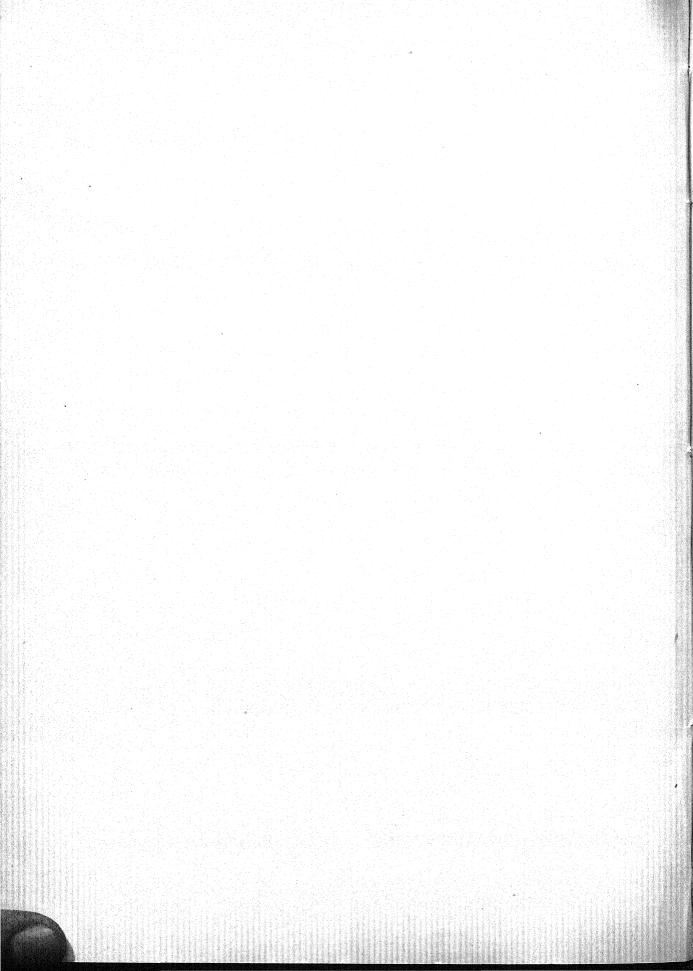


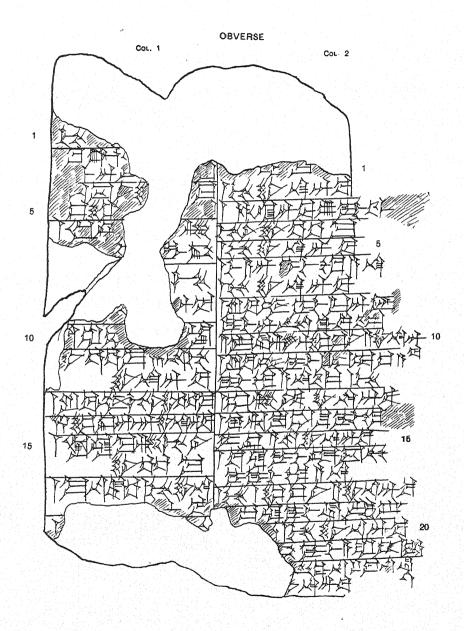


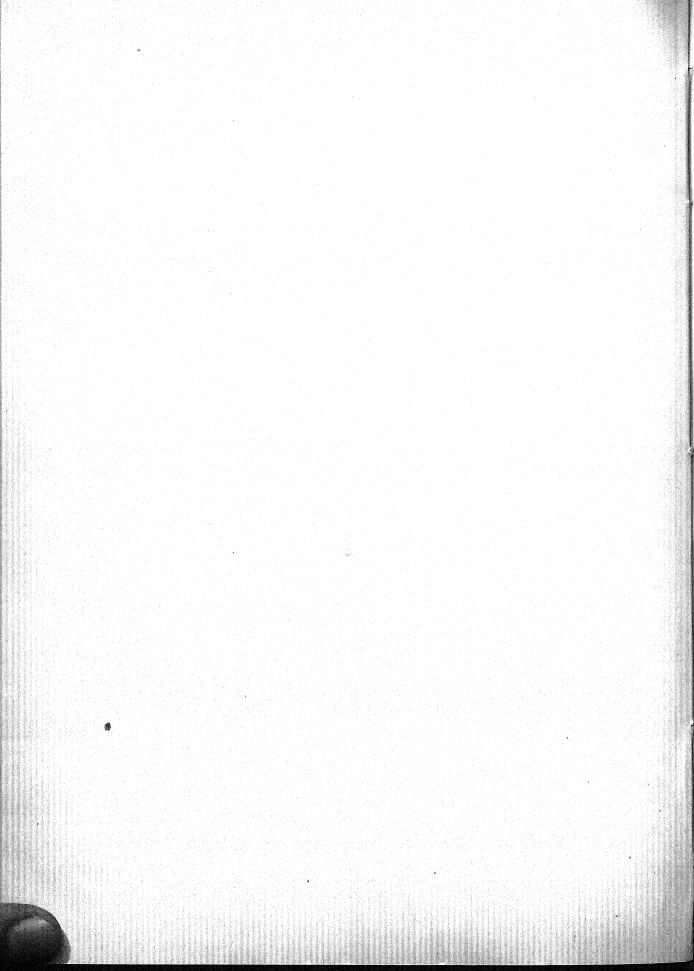




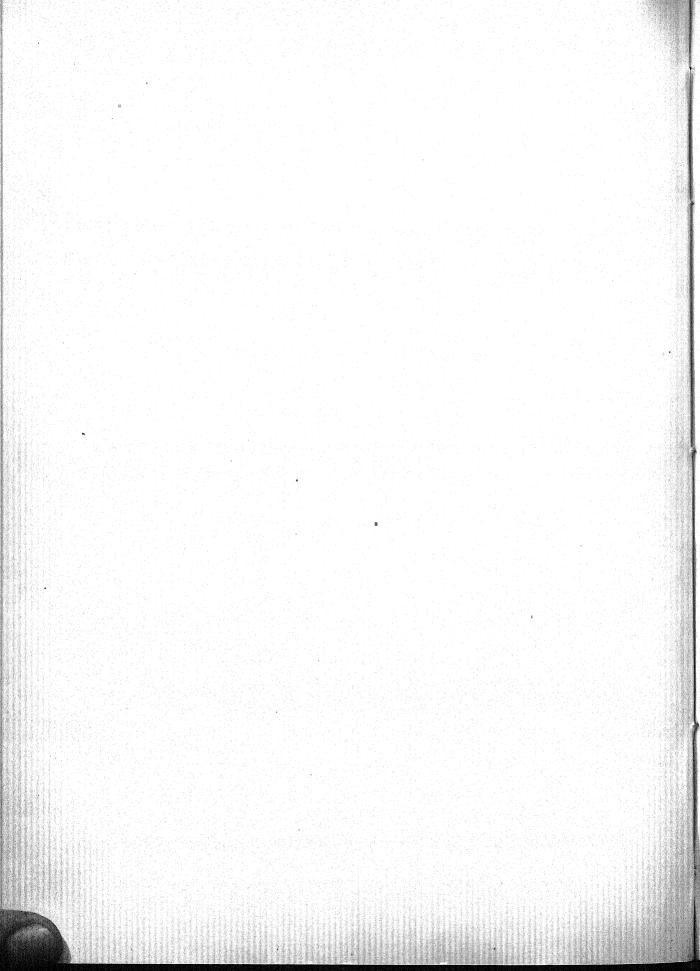
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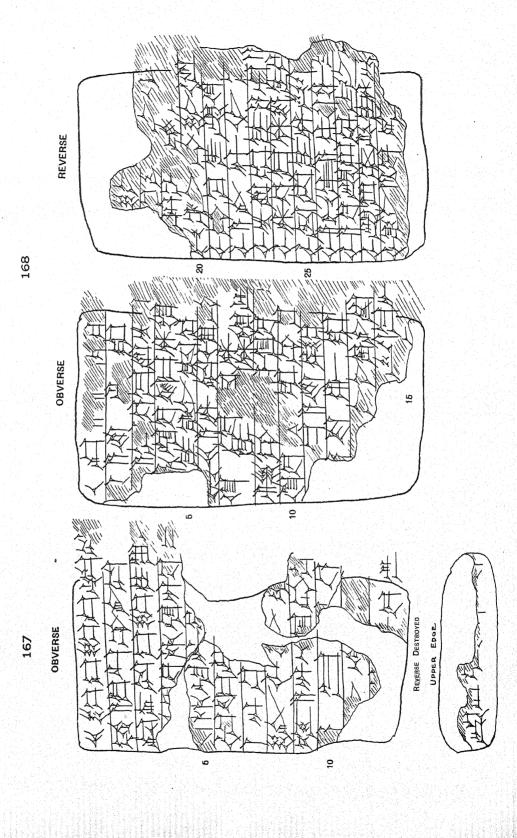


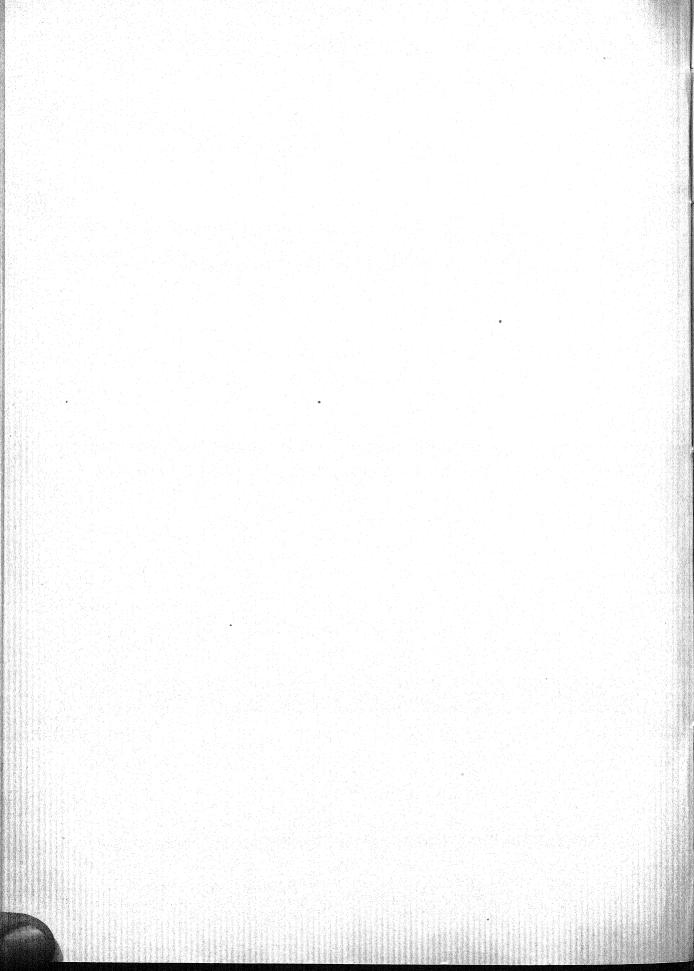




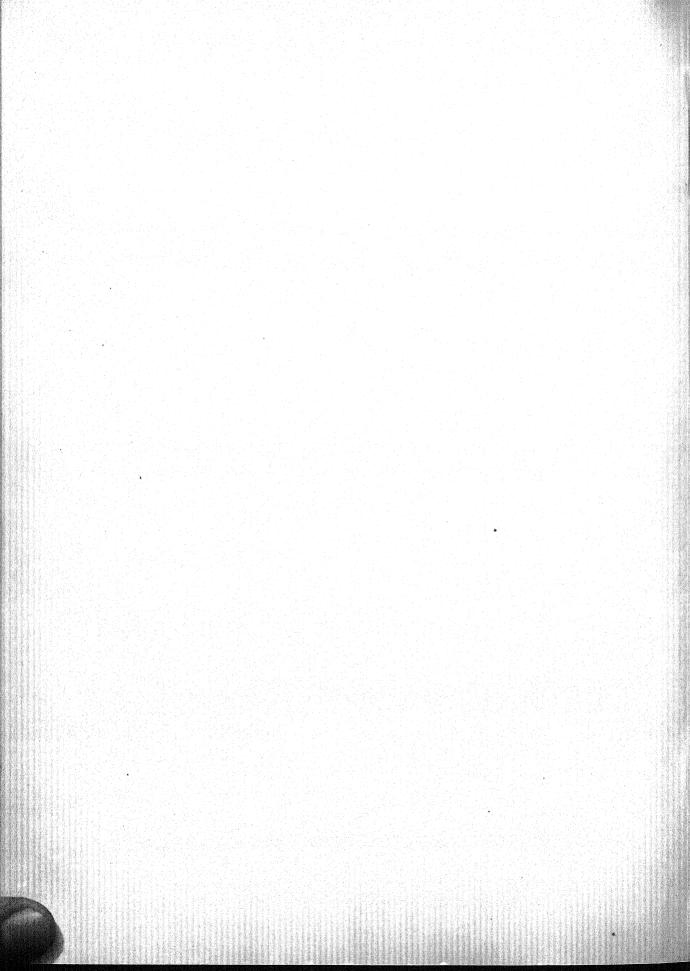


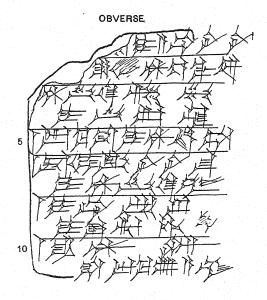


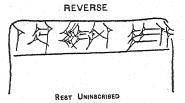


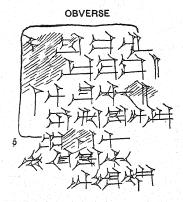




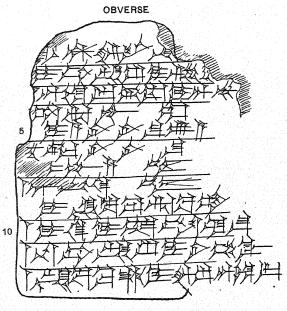


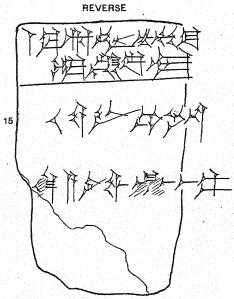


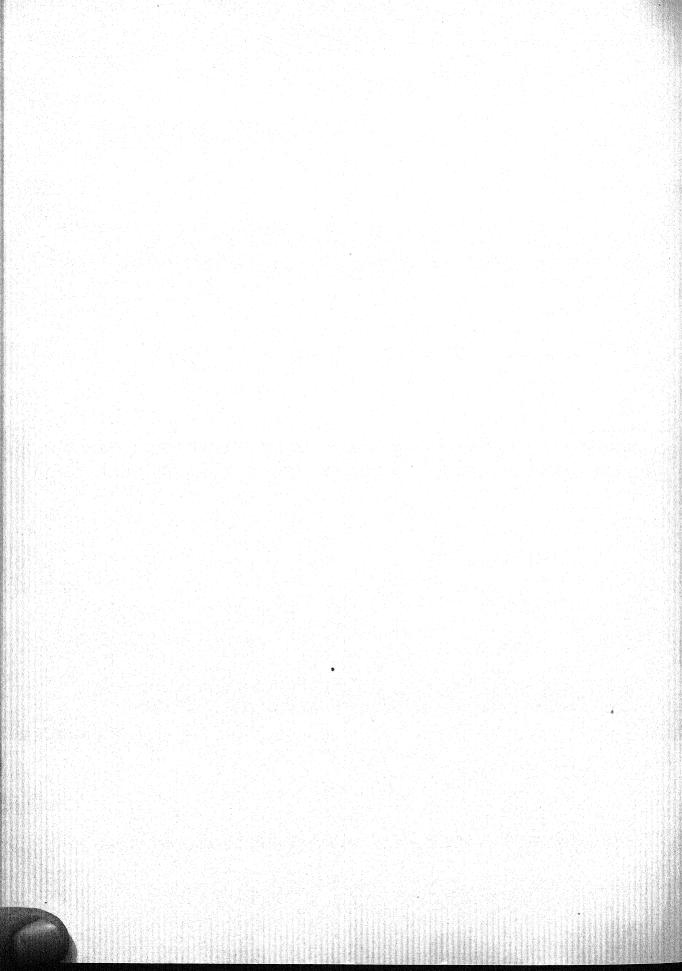


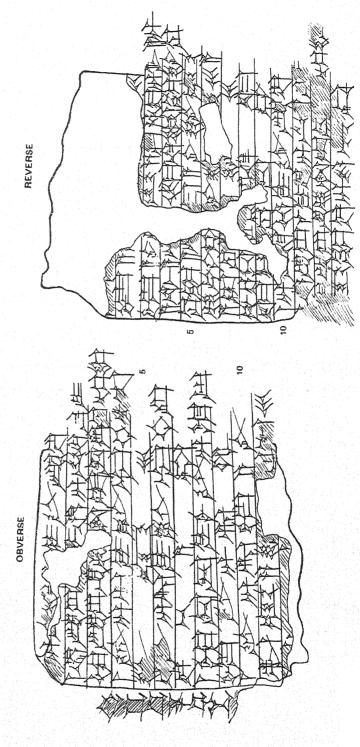


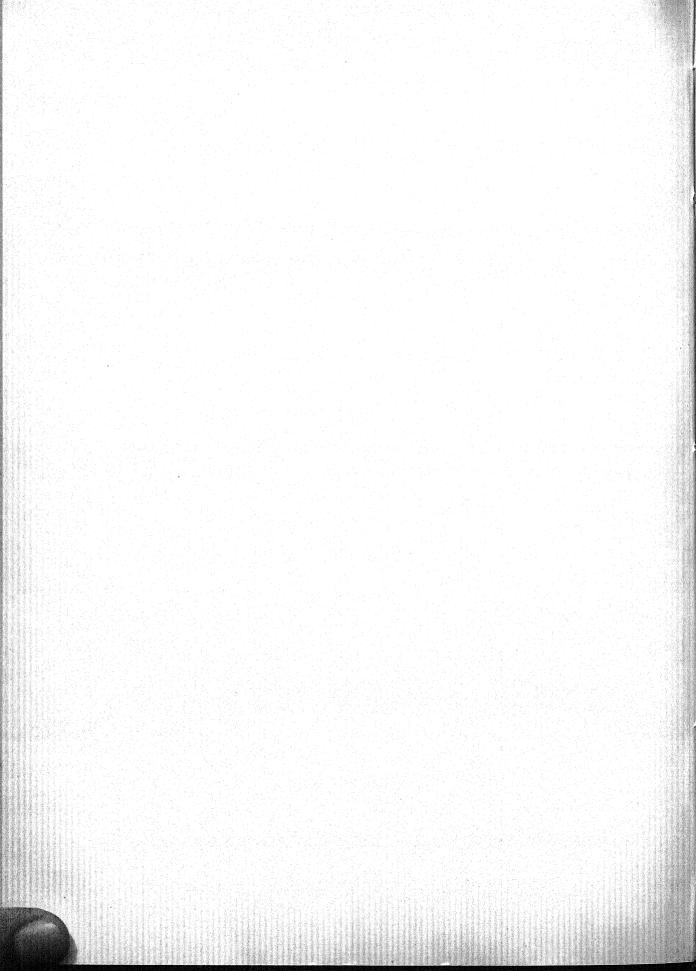
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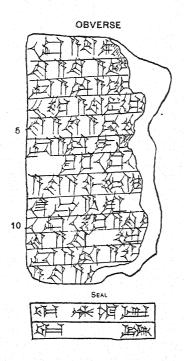


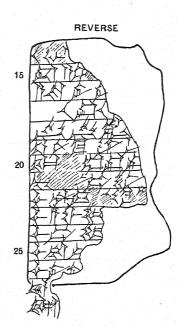


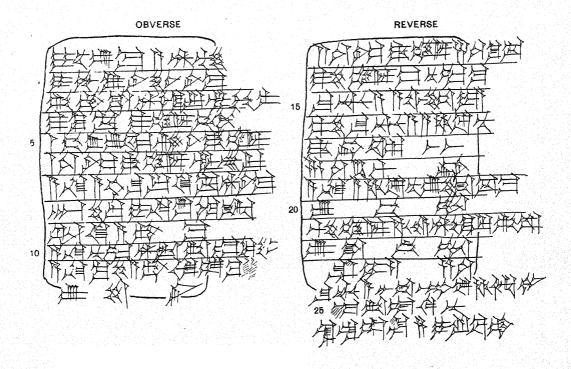


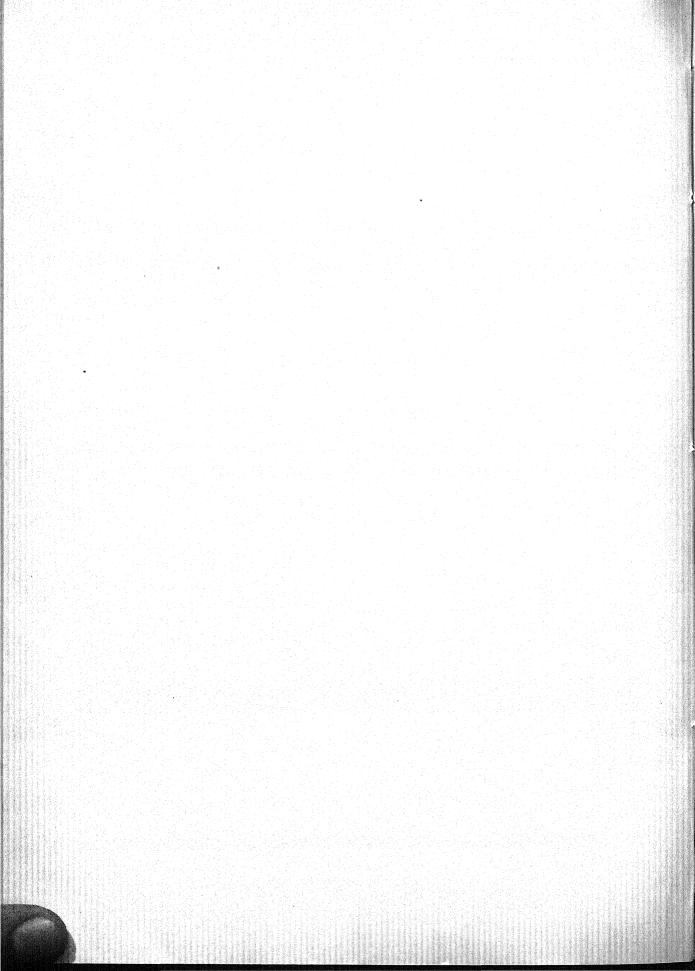


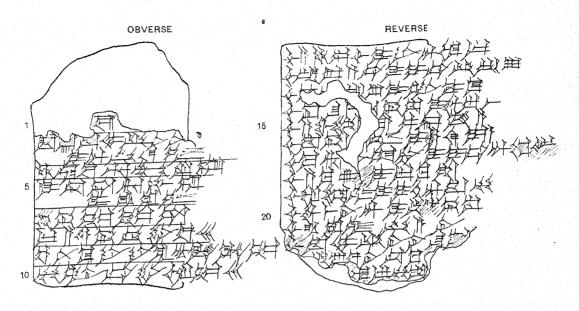


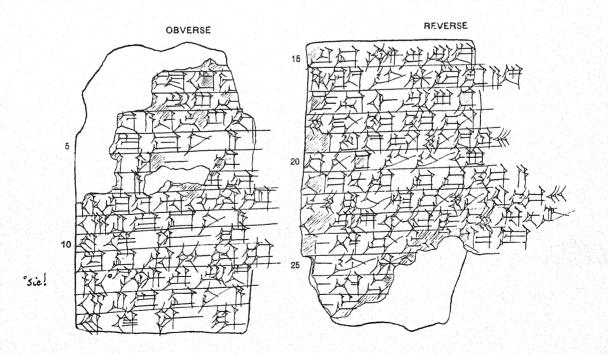


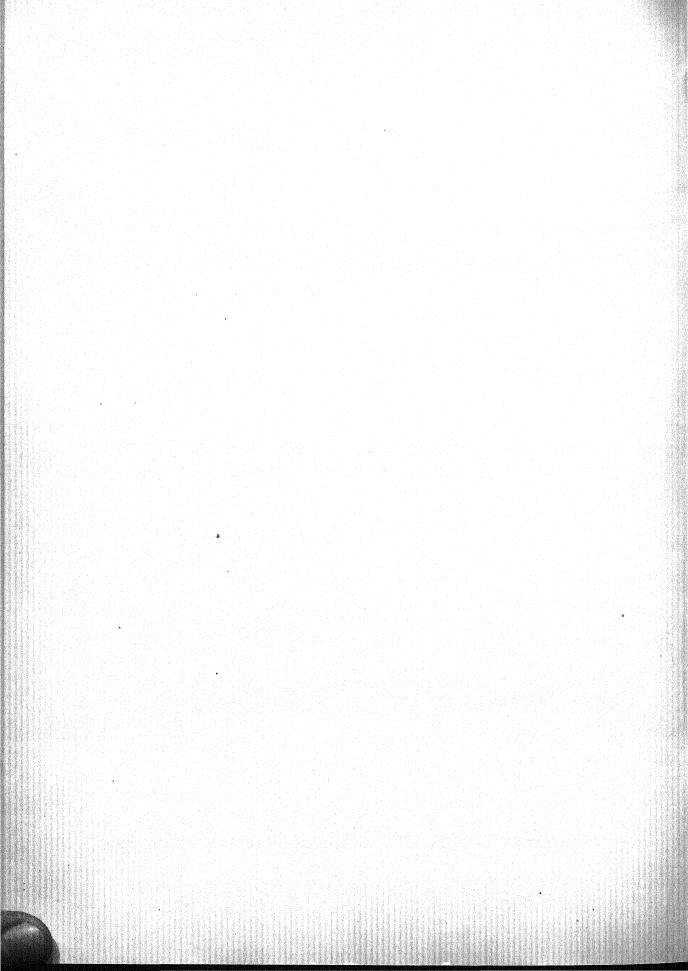


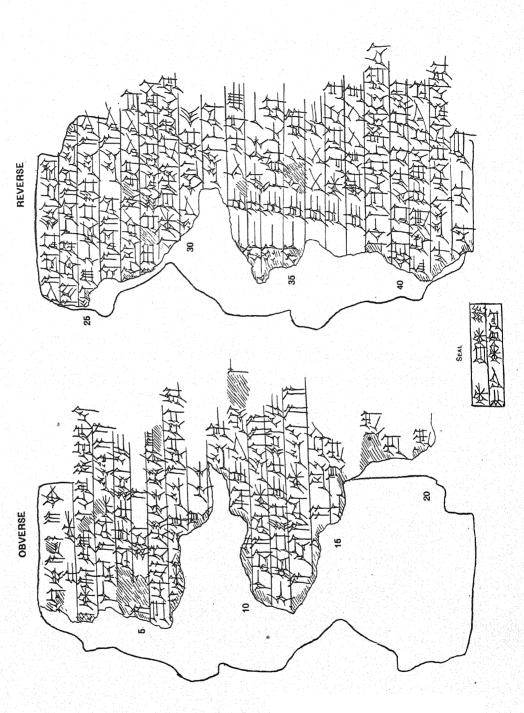


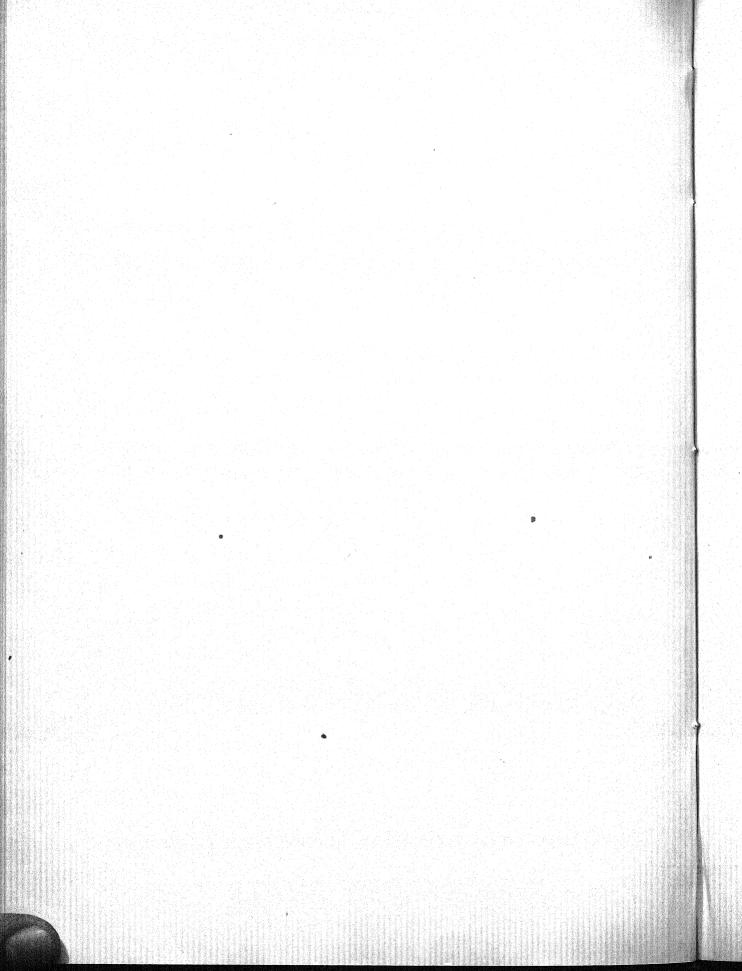






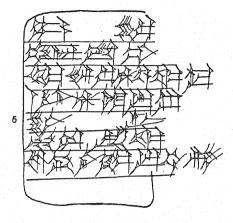




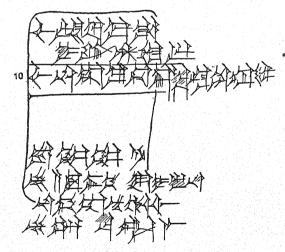


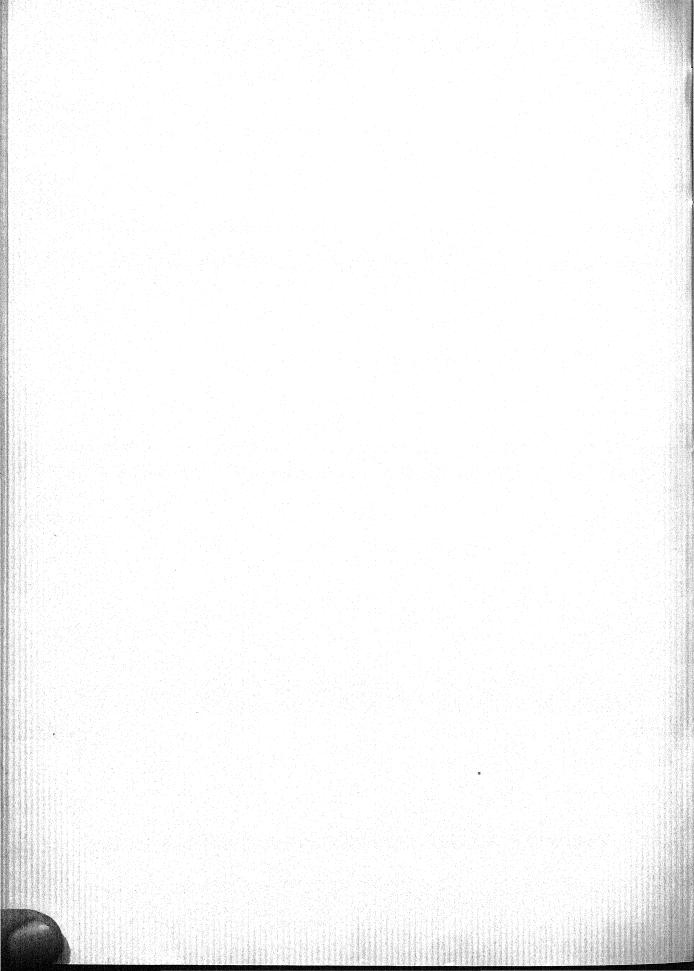
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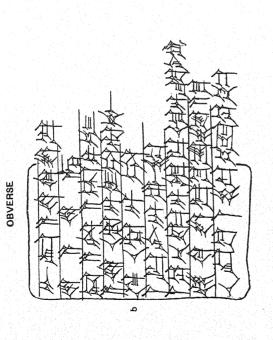


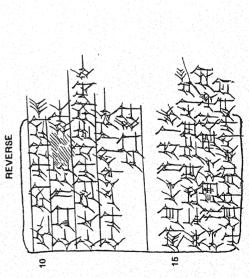


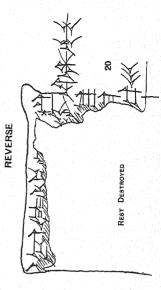
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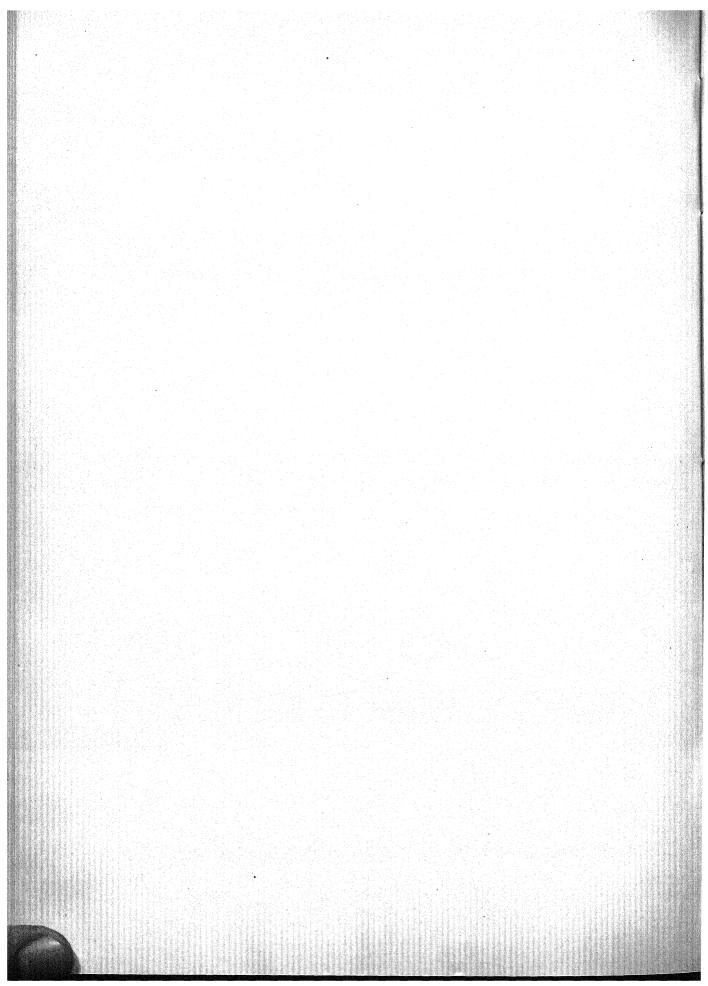
181

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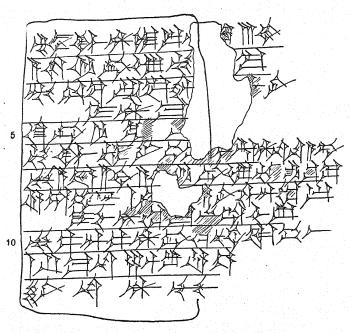




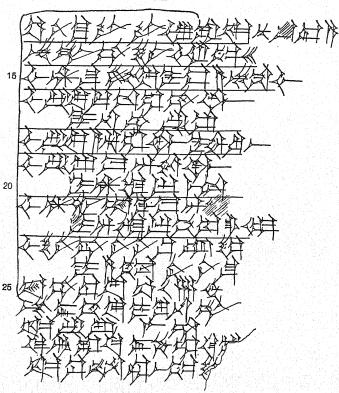


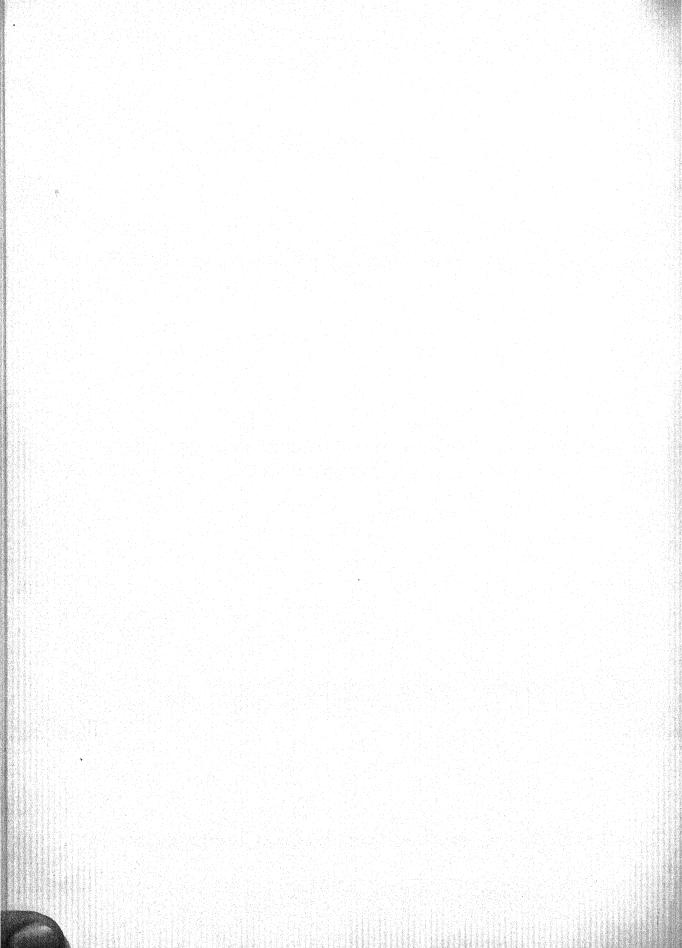


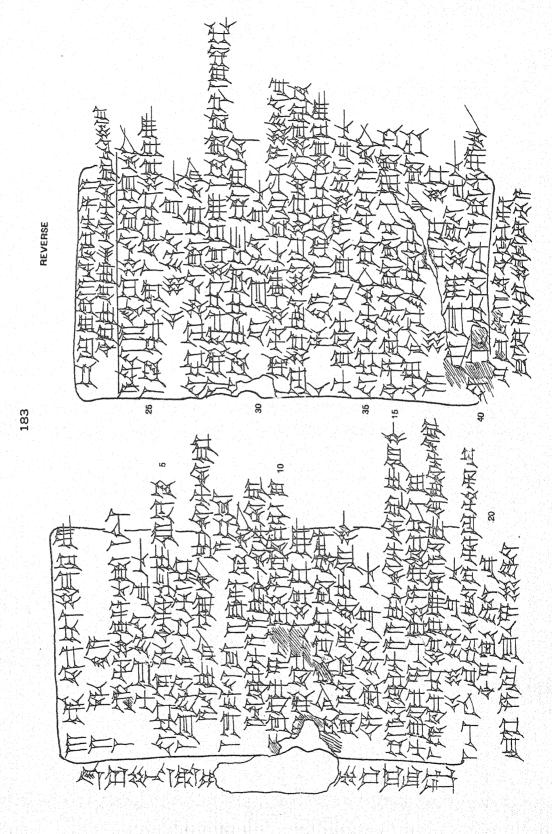
182 OBVERSE

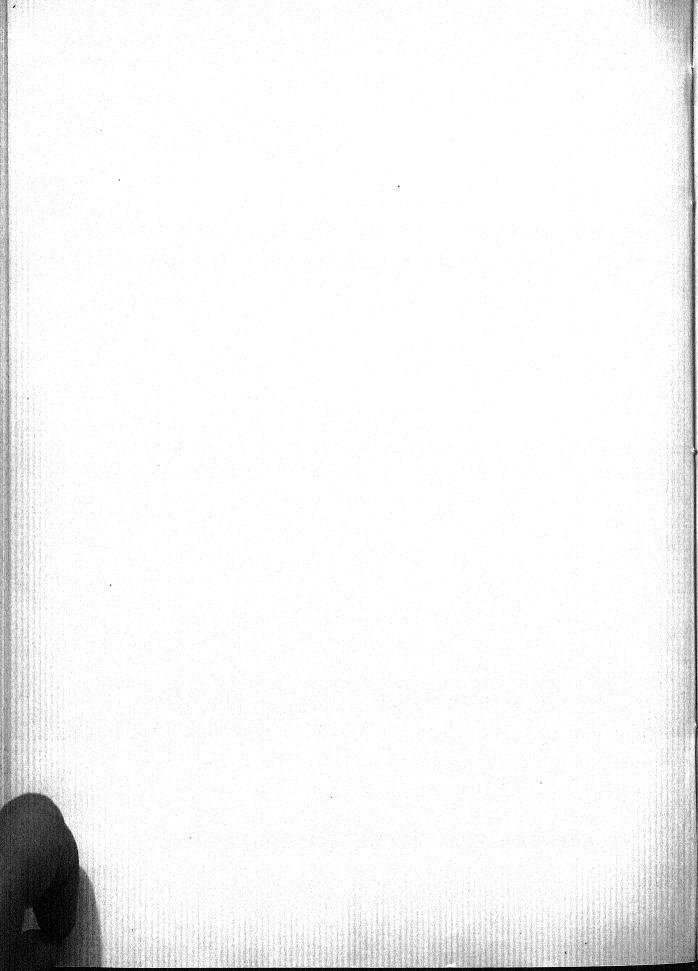


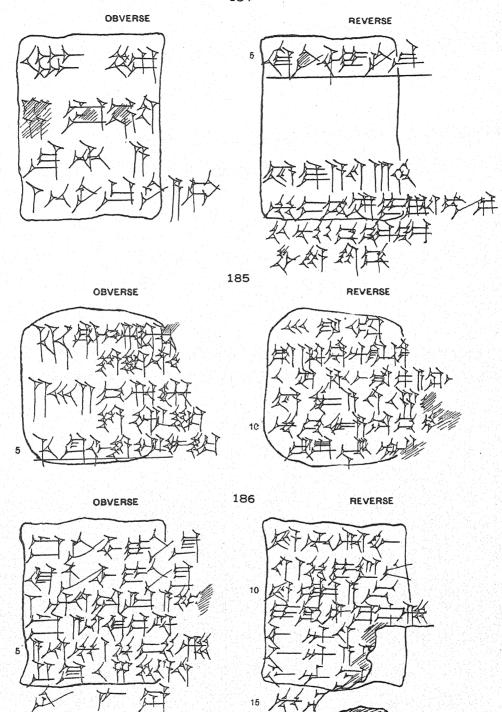
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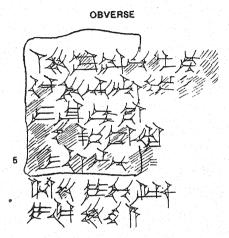


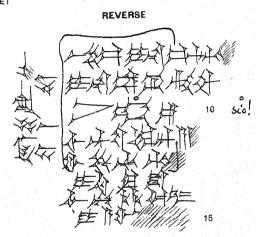


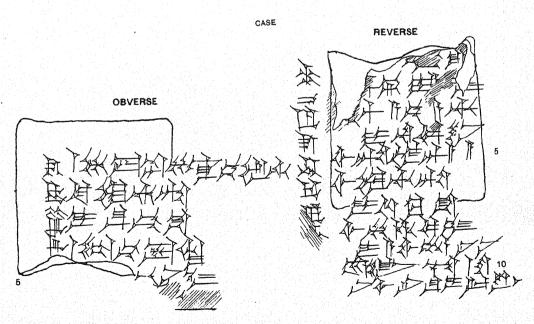


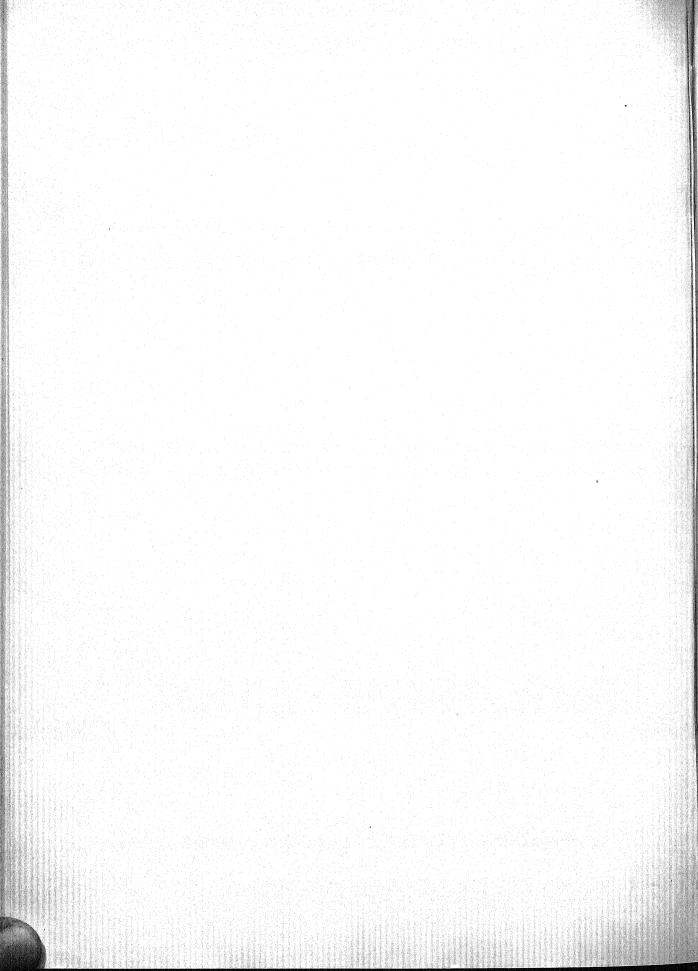
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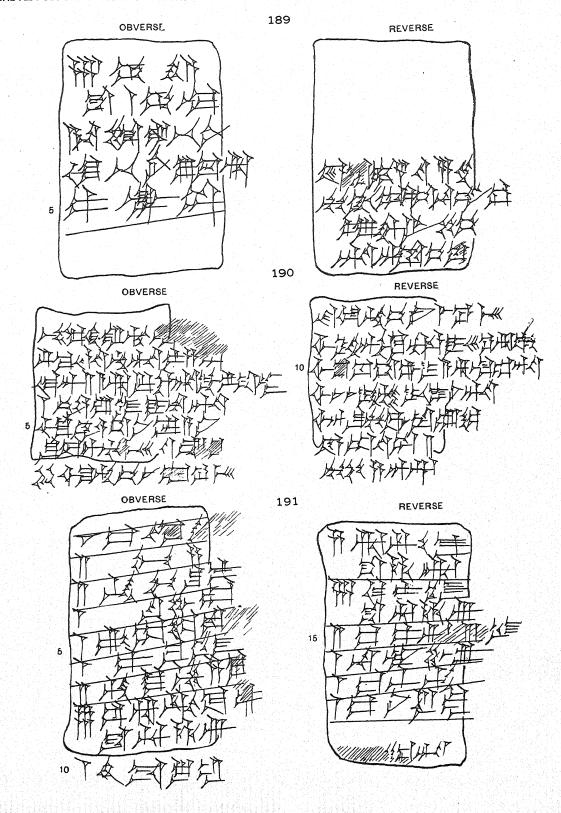
188 TABLET

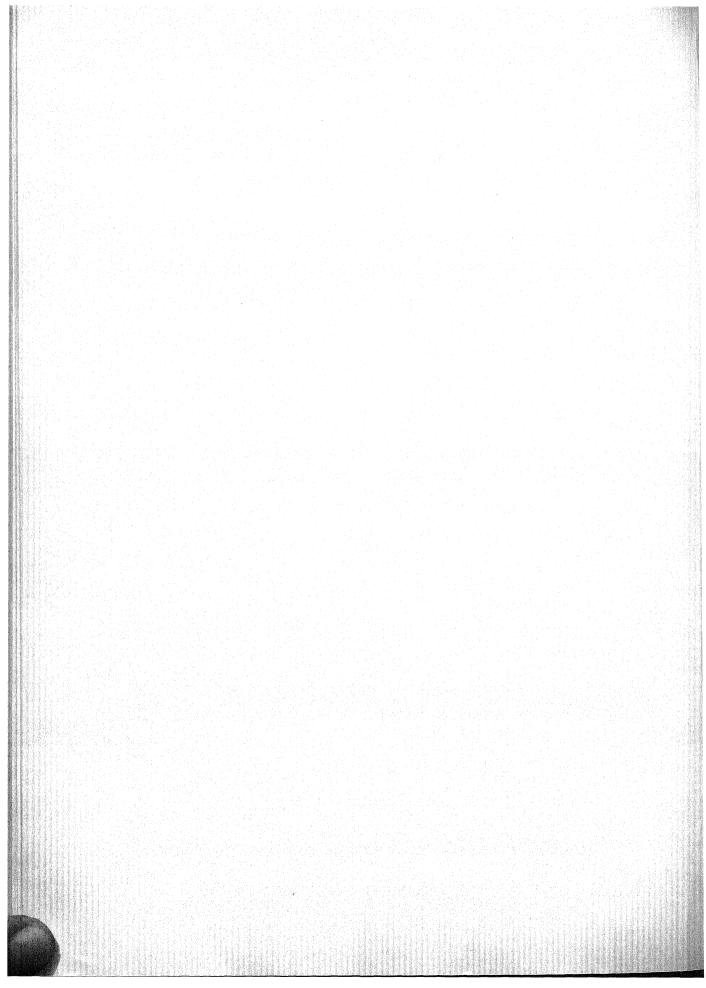




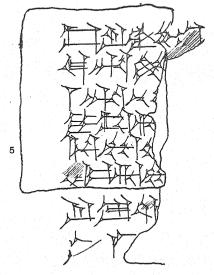




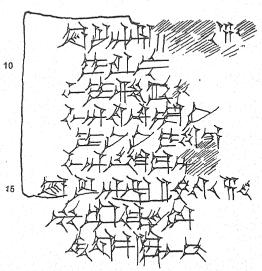






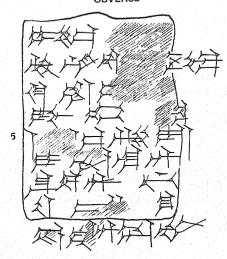


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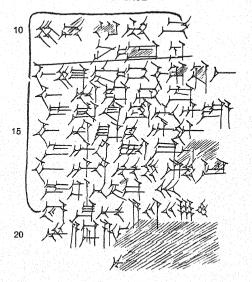


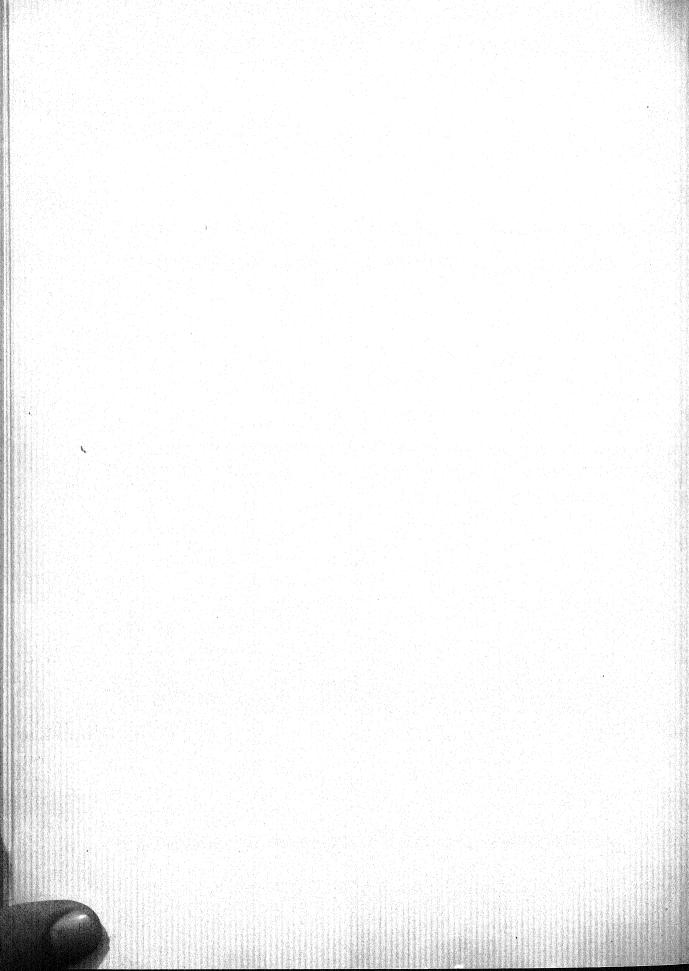
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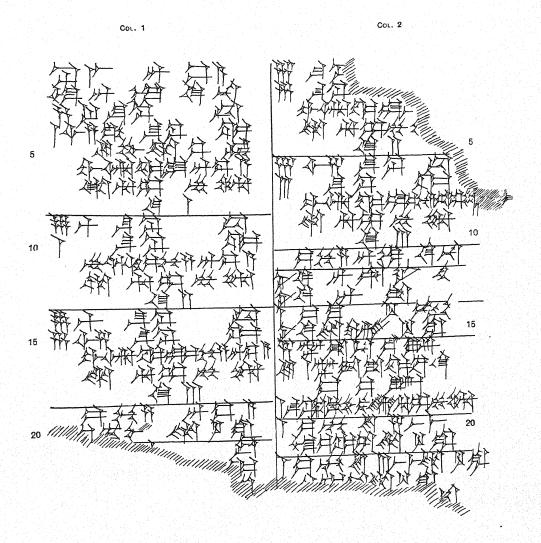


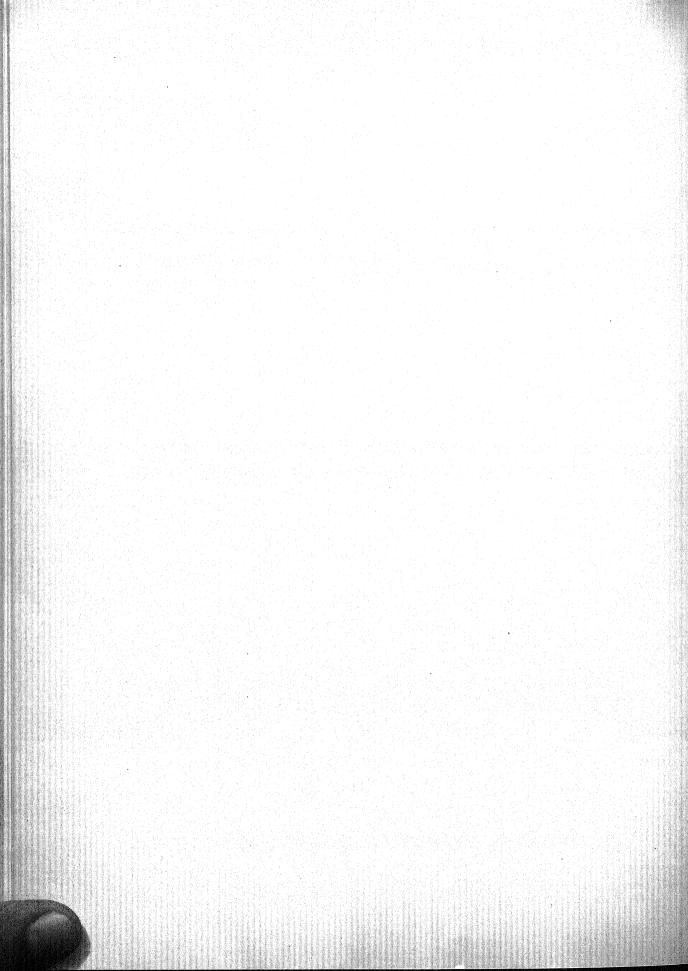
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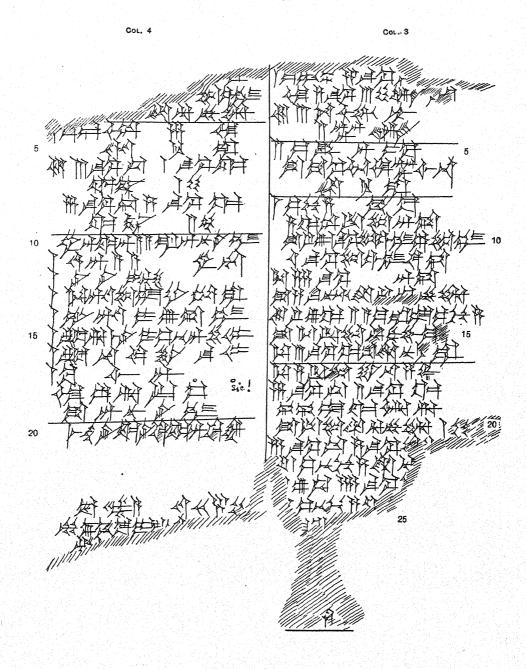


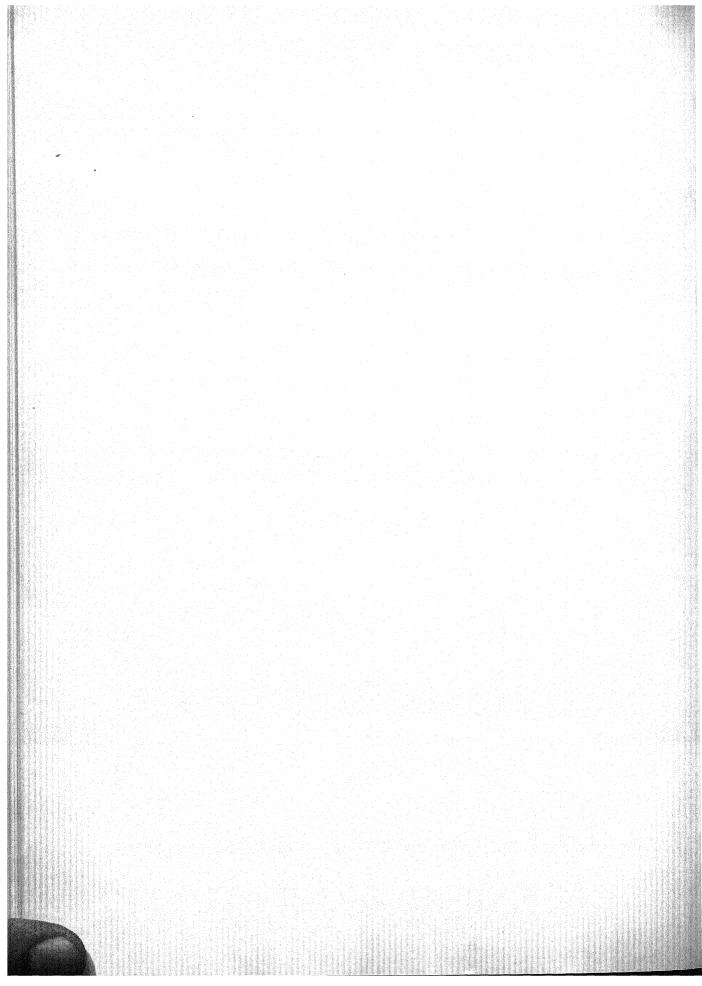
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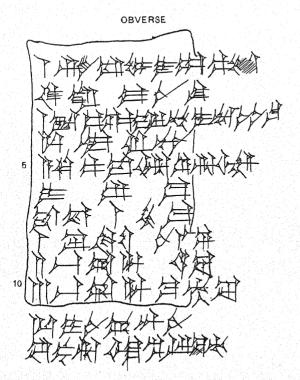
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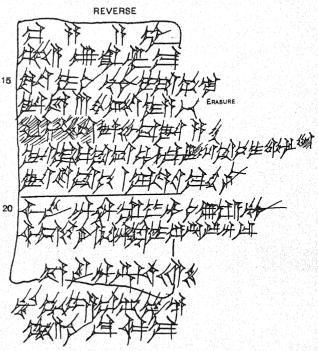


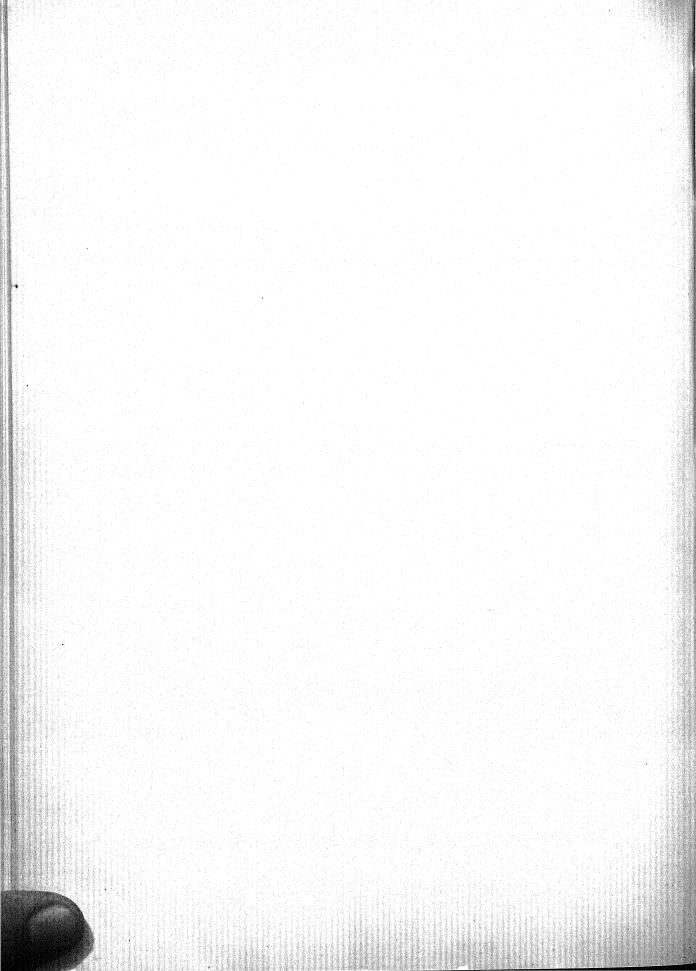


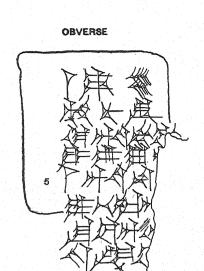




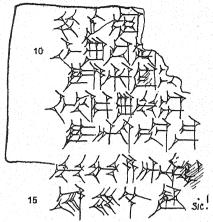


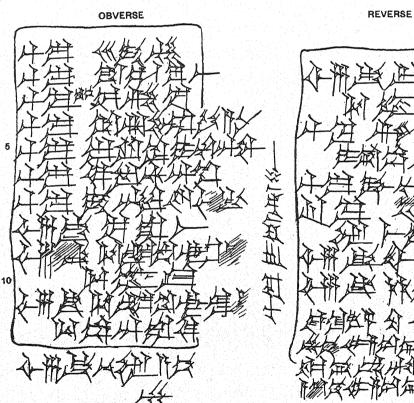




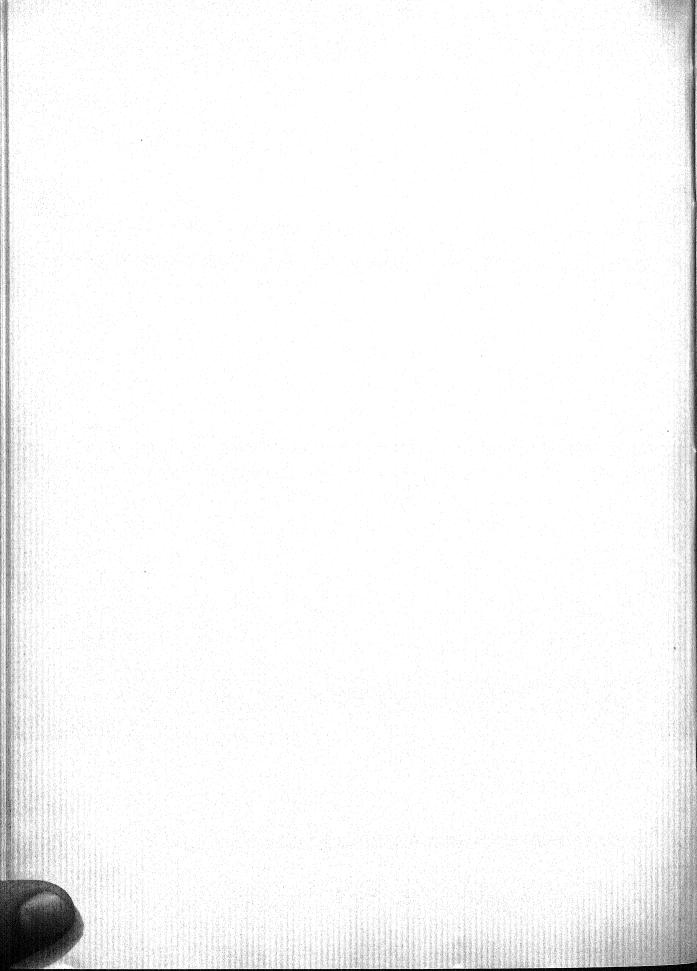


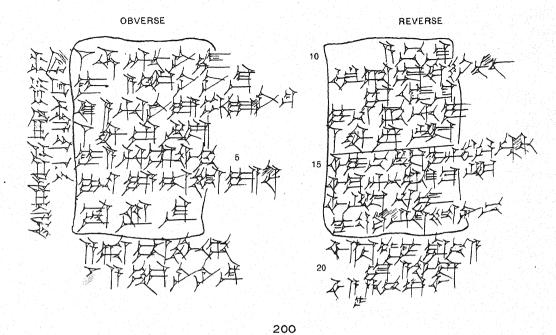


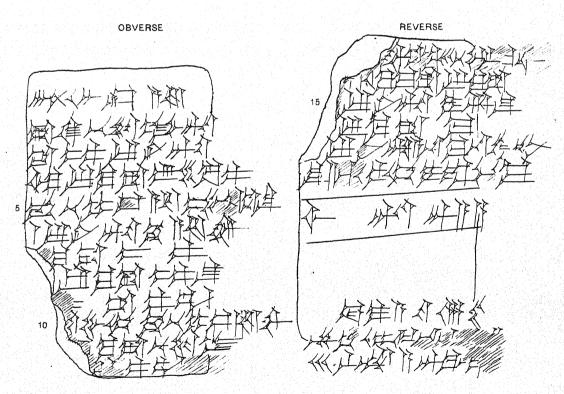


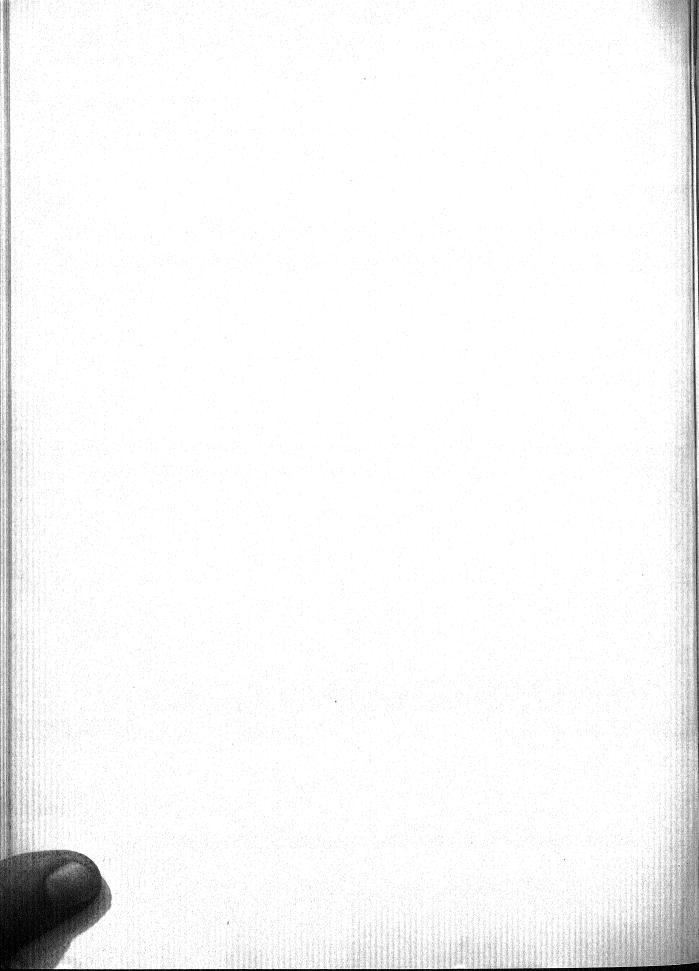






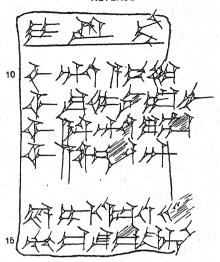


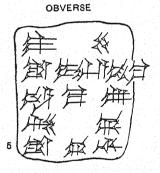




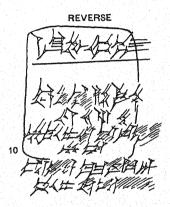


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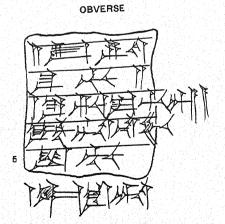




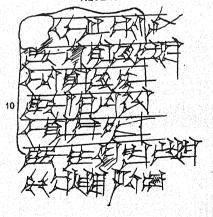
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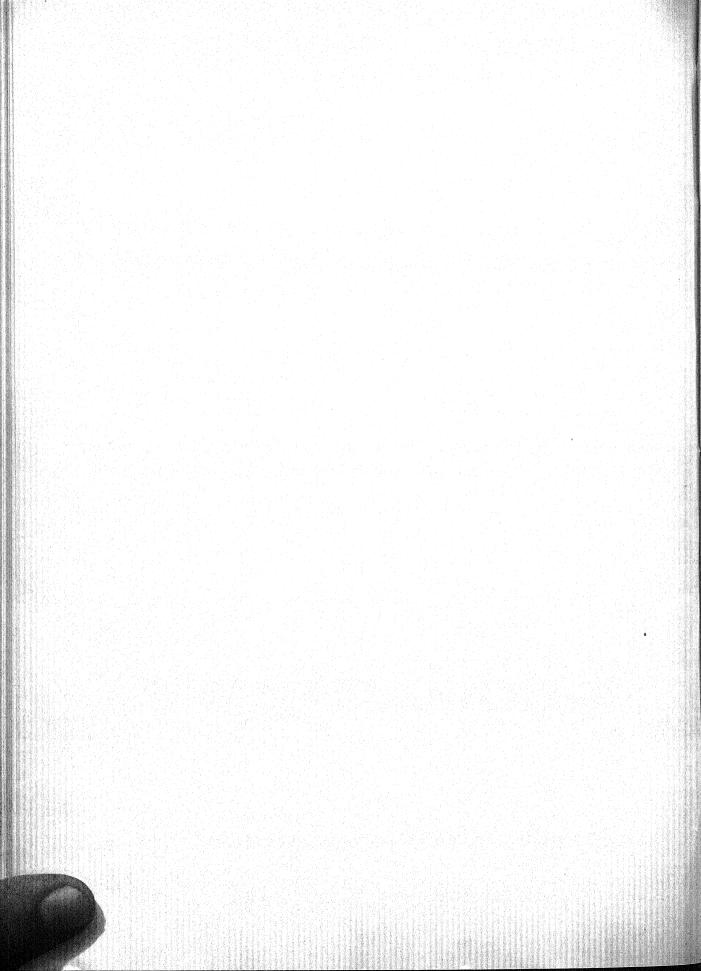


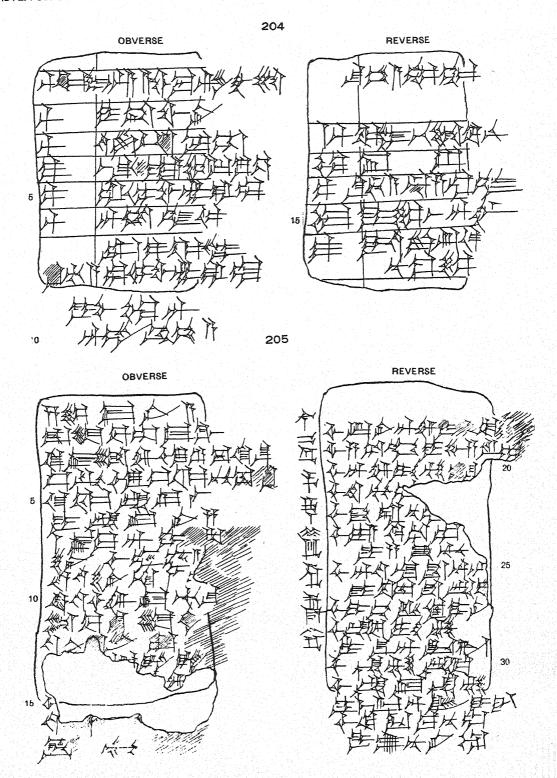
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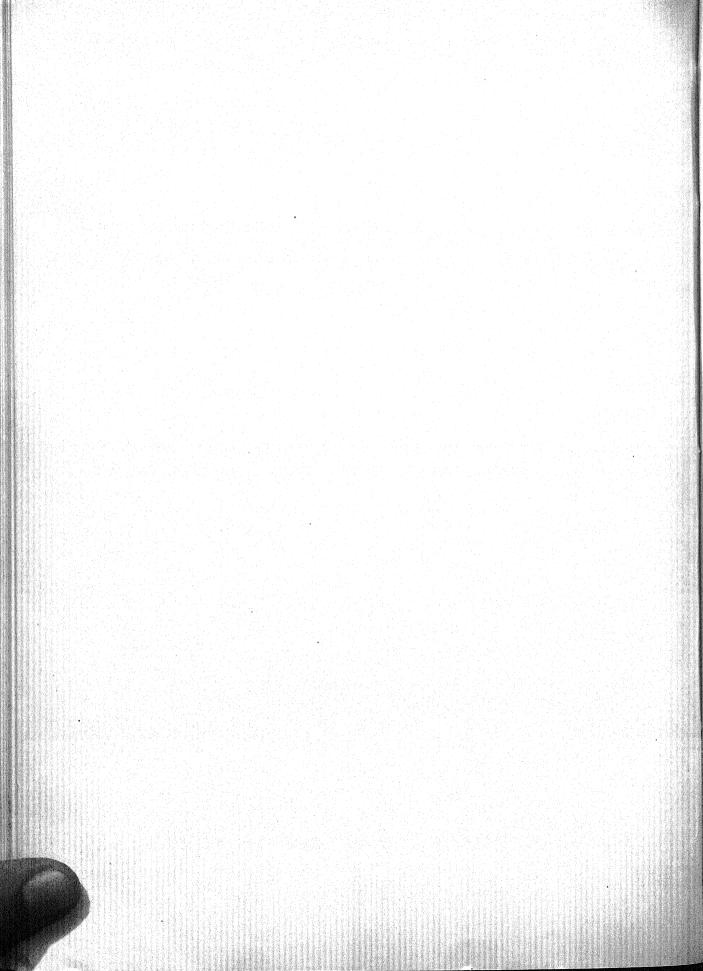


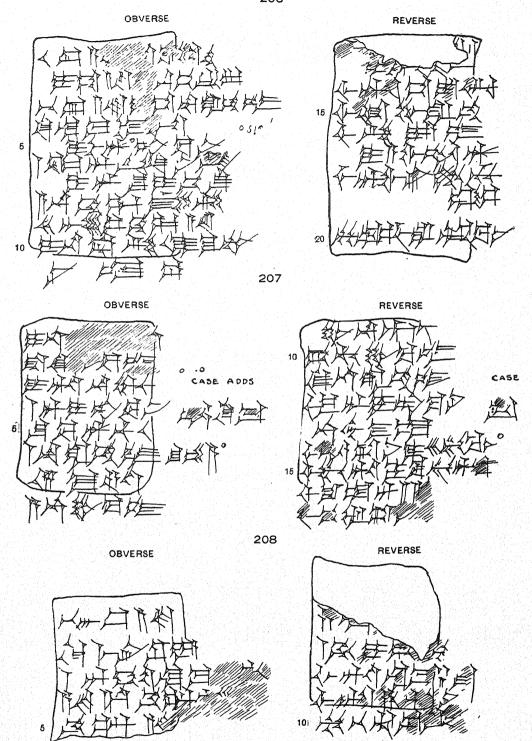
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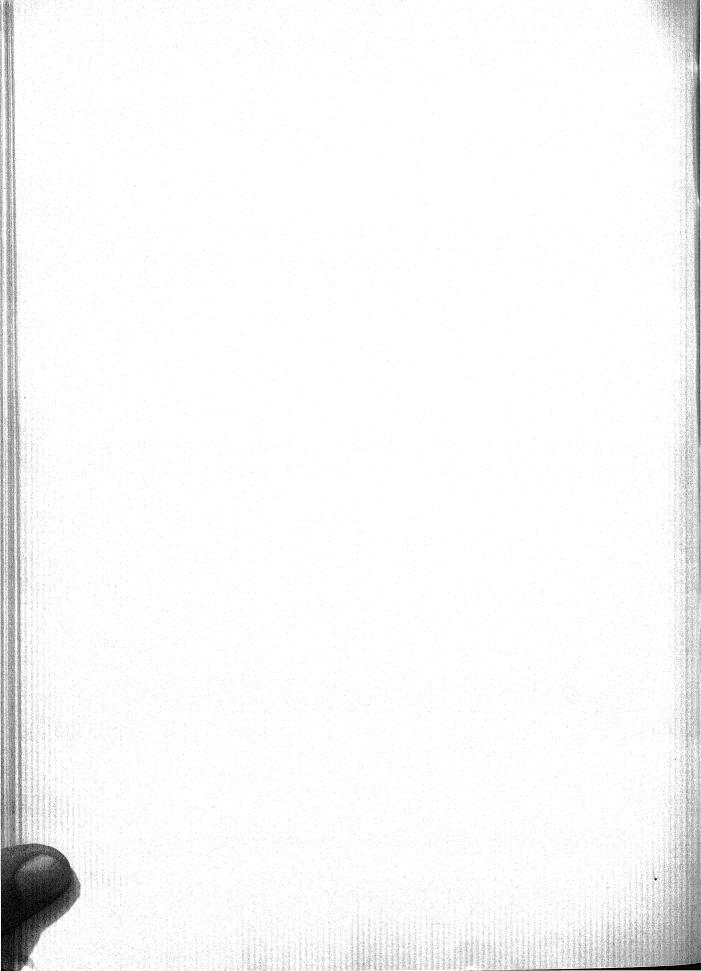












209 OBVERSE REVERSE 5 15 210 REVERSE OBVERSE 10 211 OBVERSÉ REVERSE



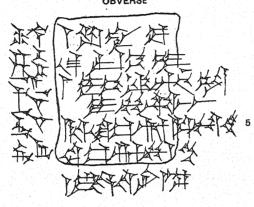


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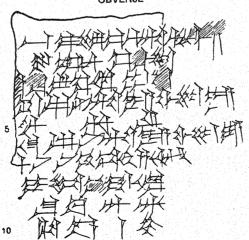


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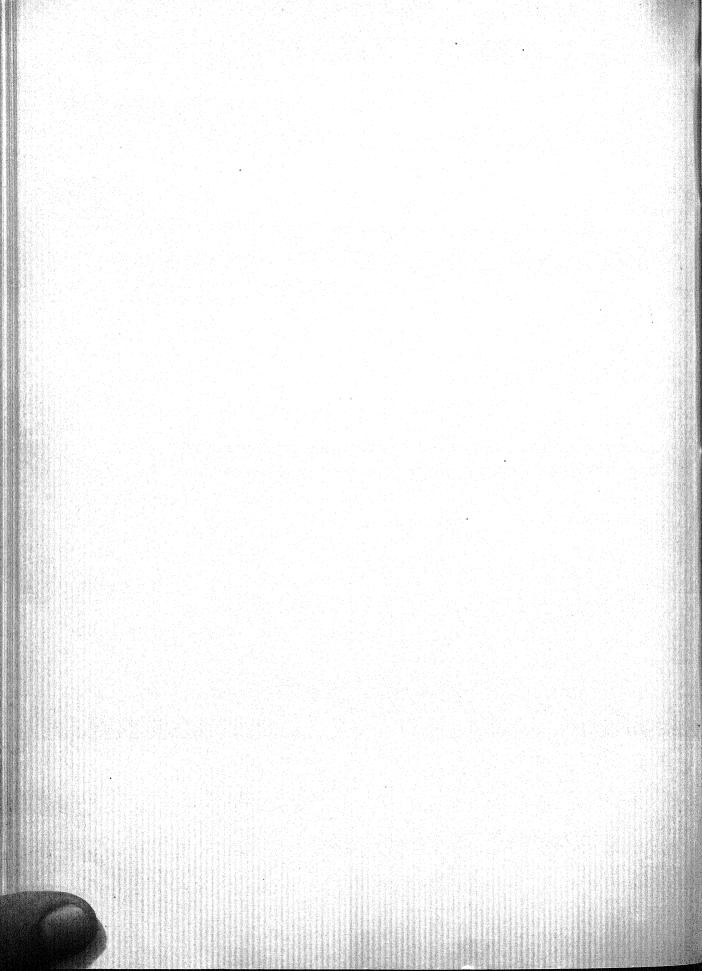
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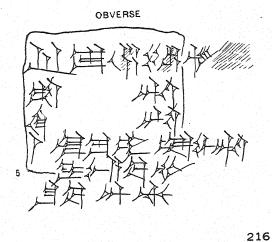
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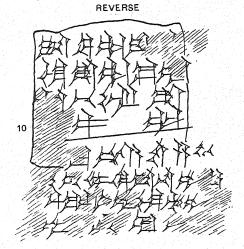


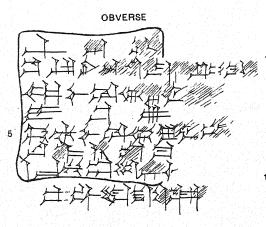
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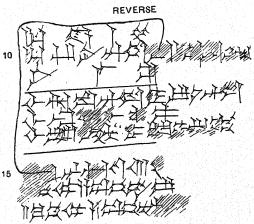


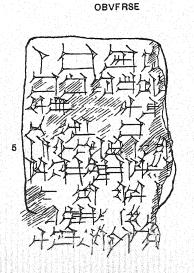




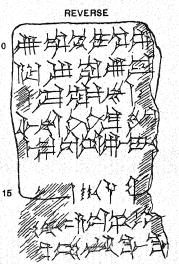


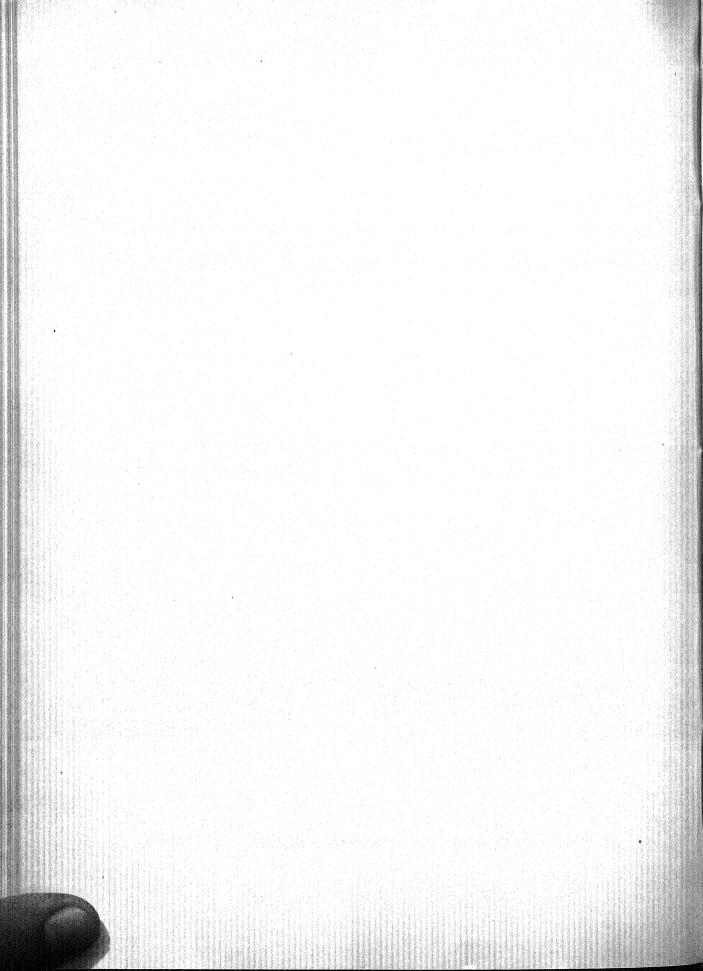


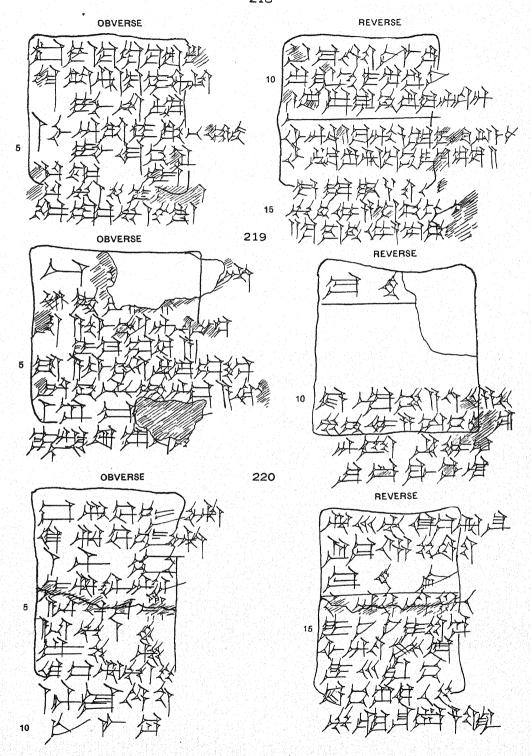


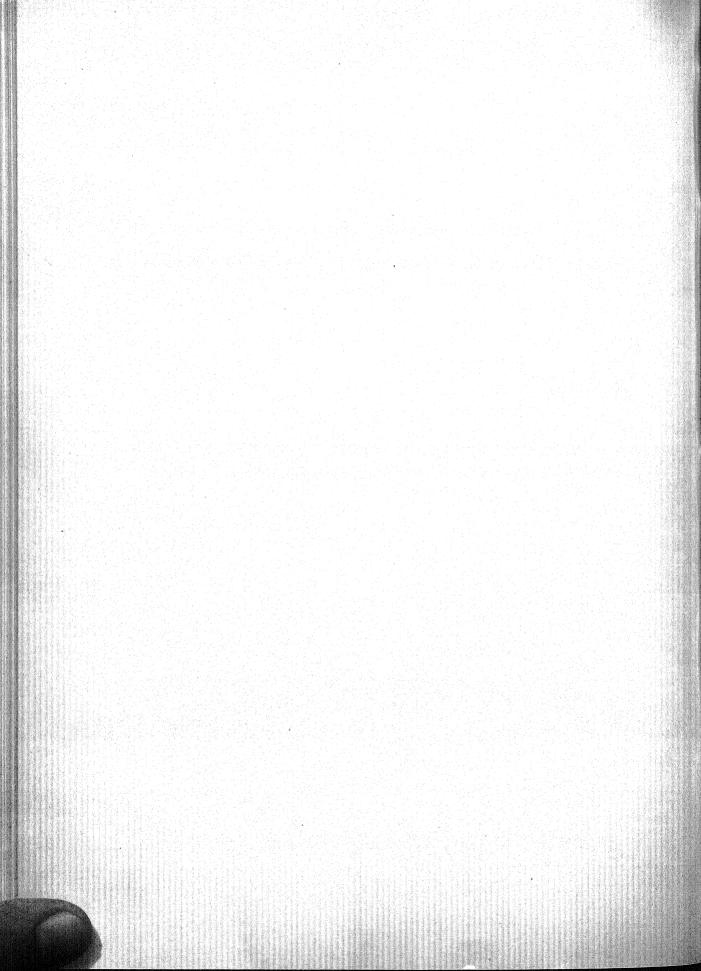


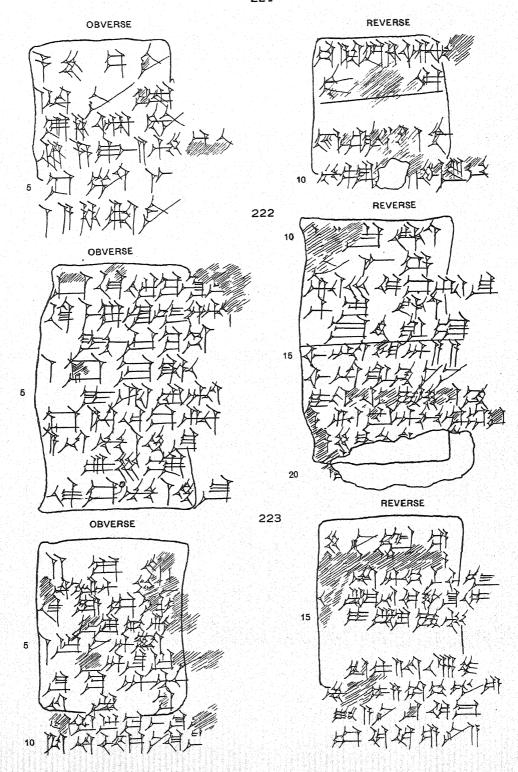


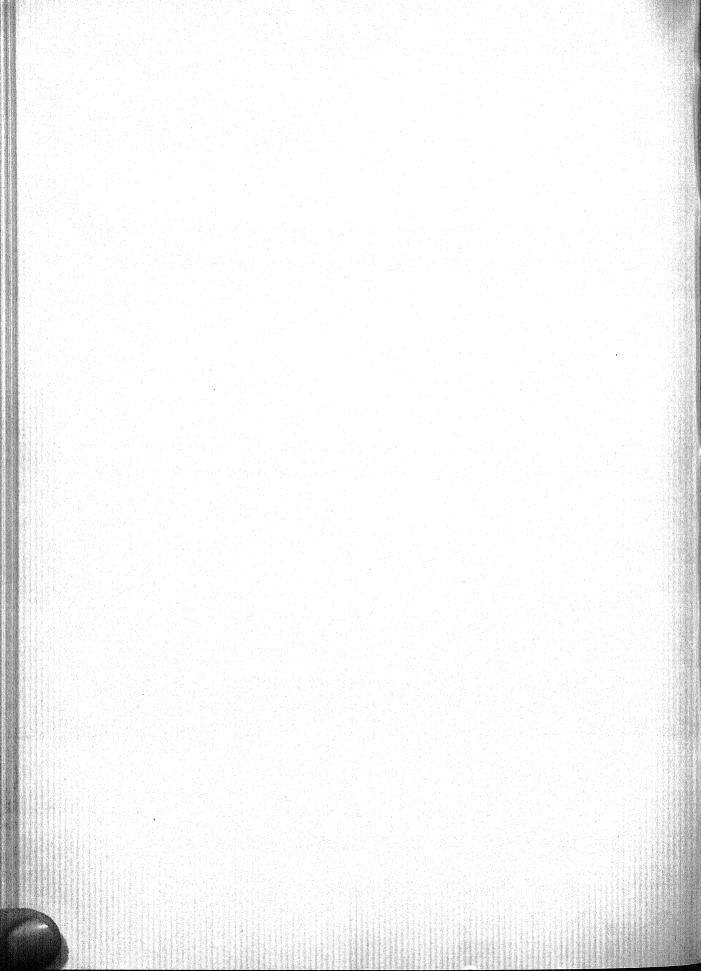


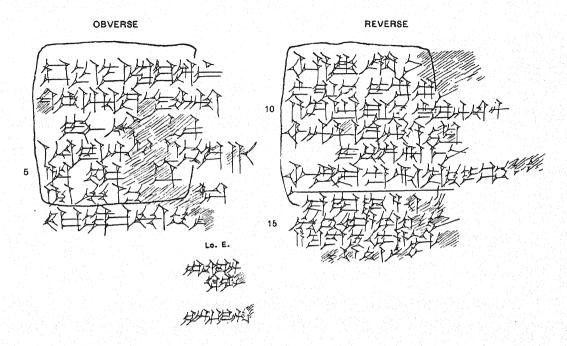


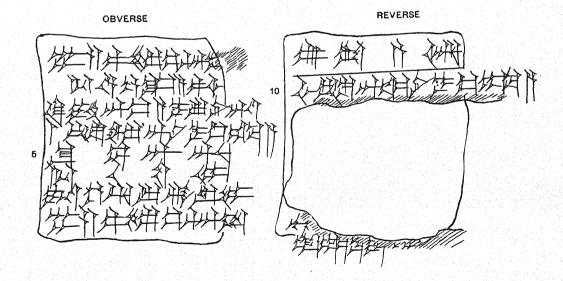


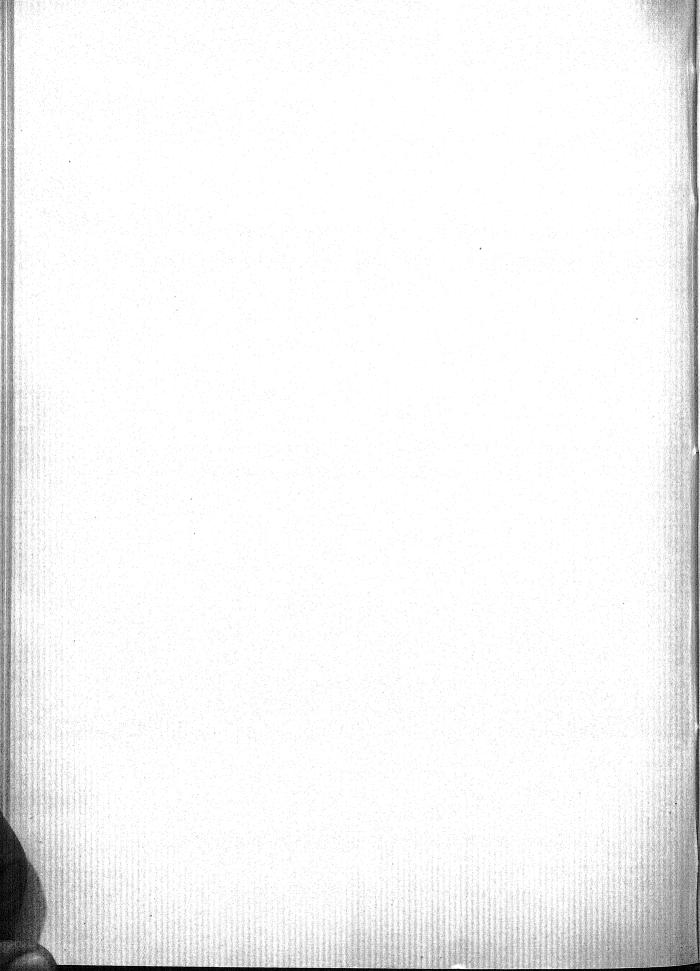










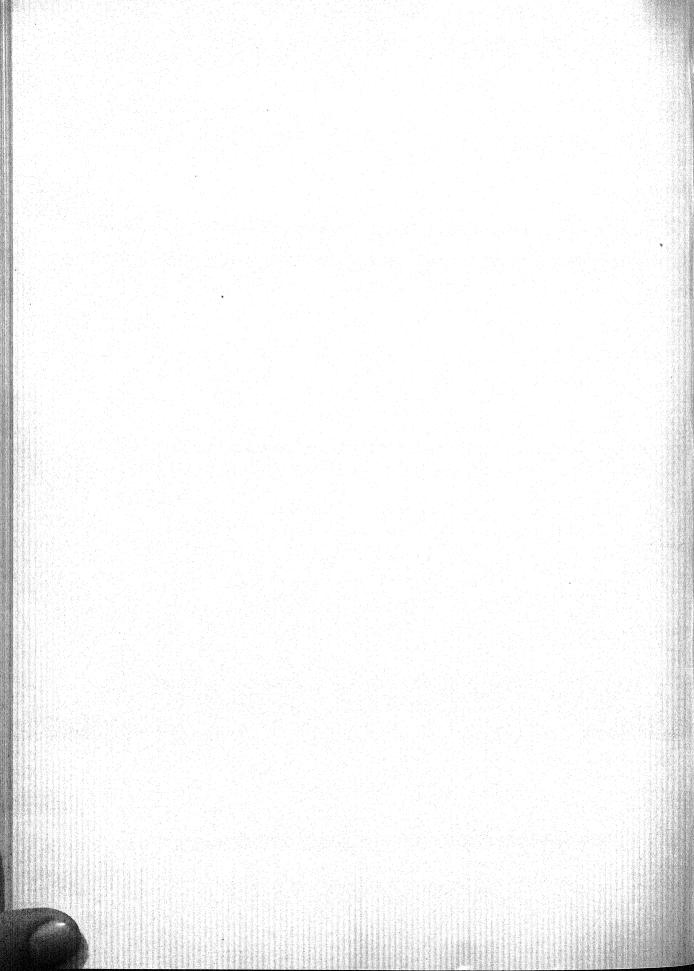


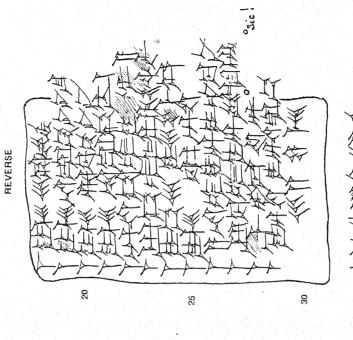


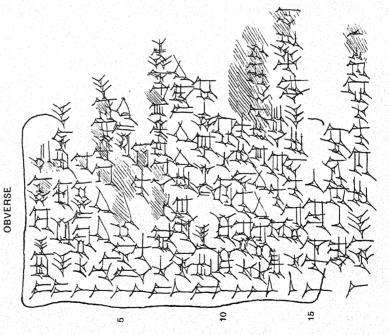


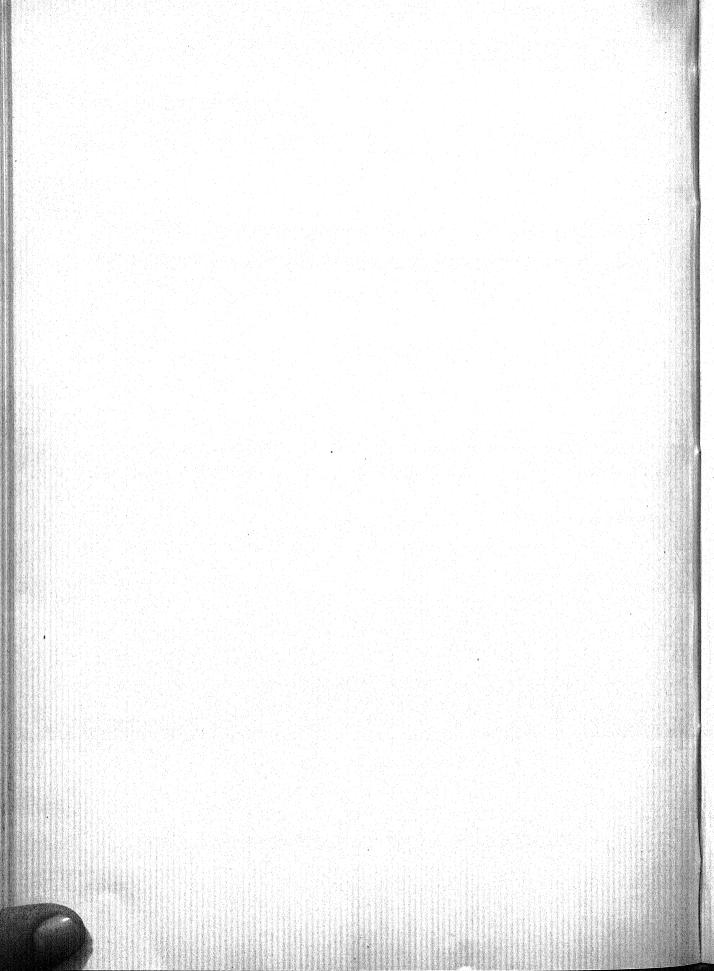
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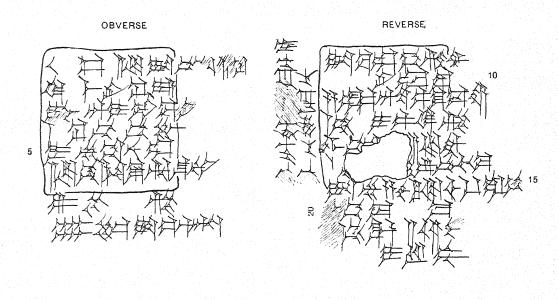




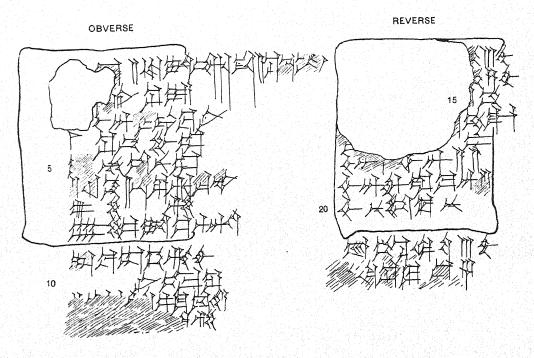


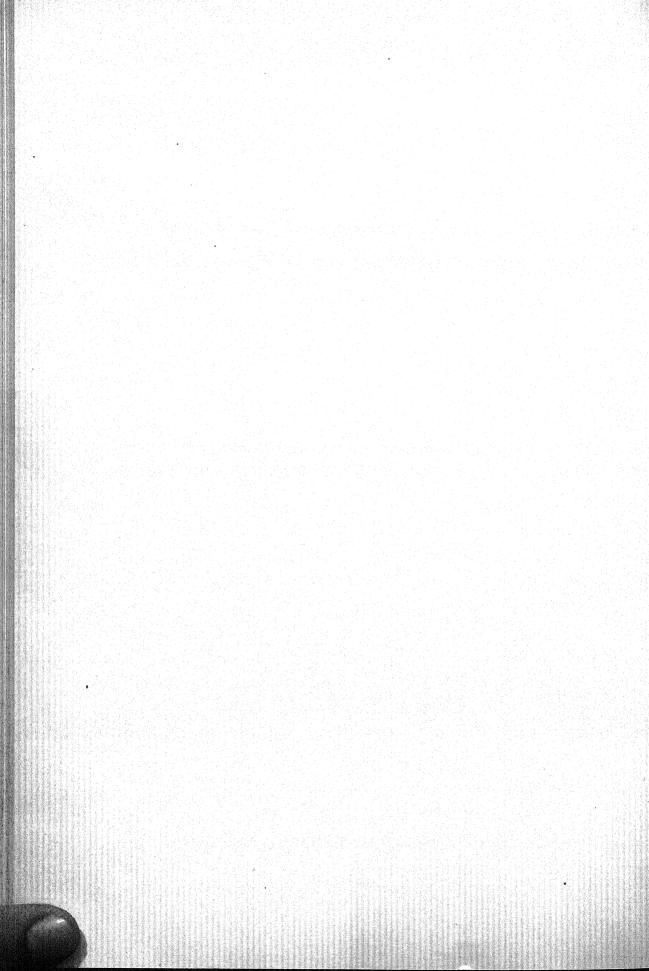
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TABLET



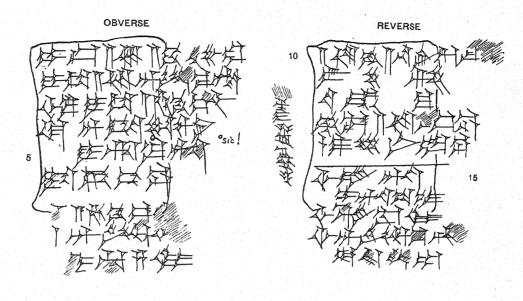




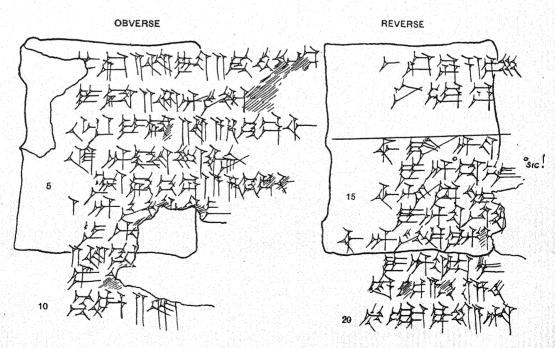


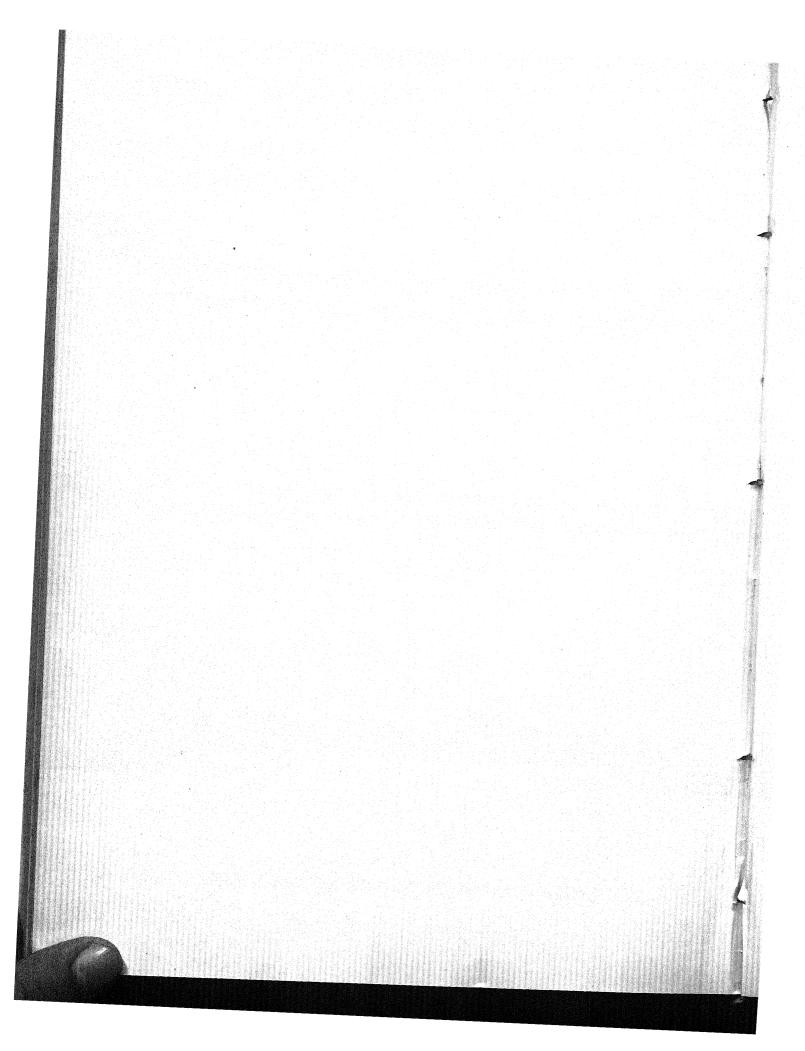
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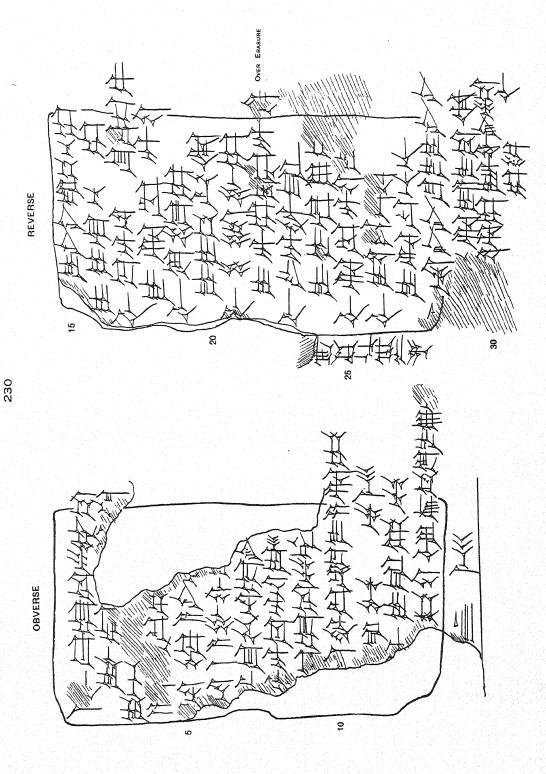
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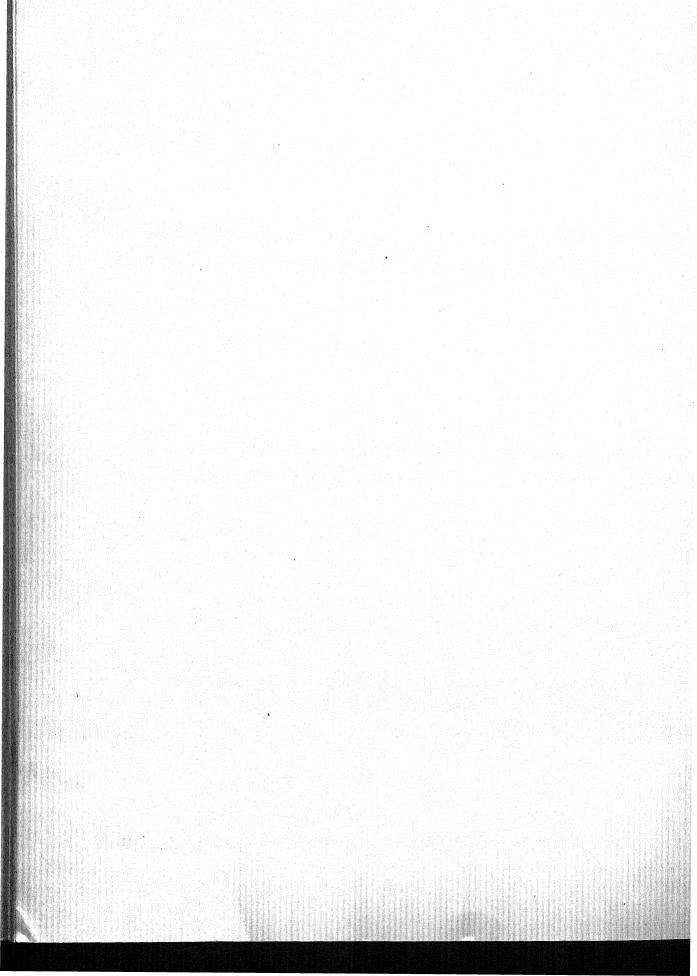


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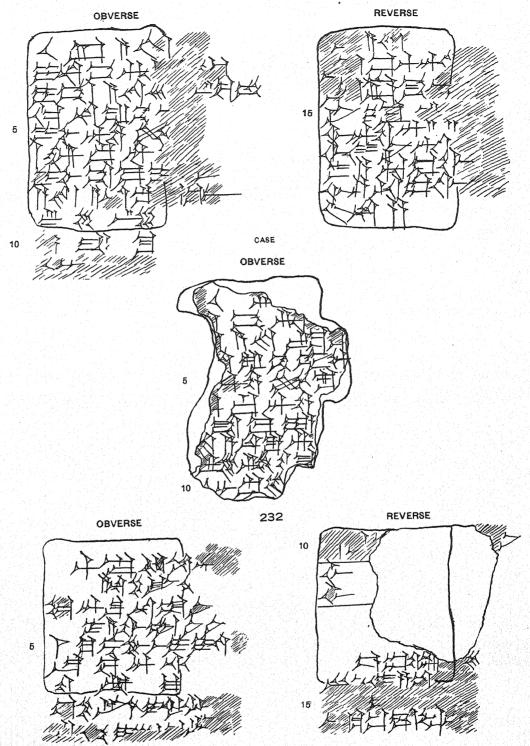


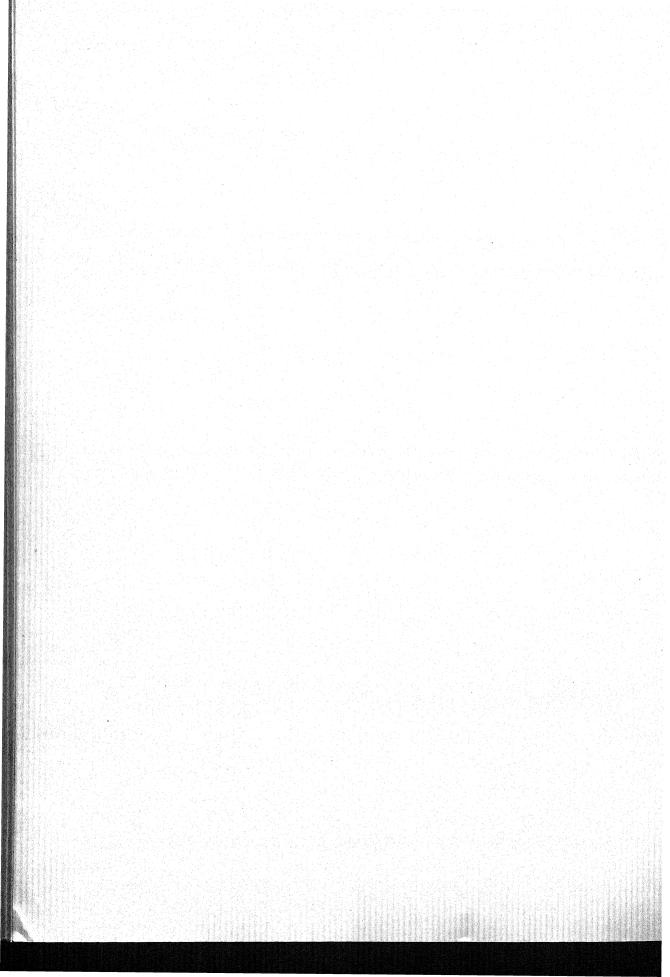






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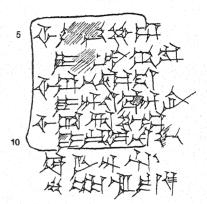
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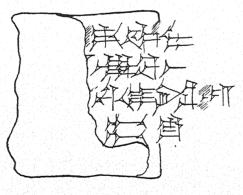


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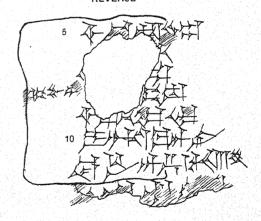


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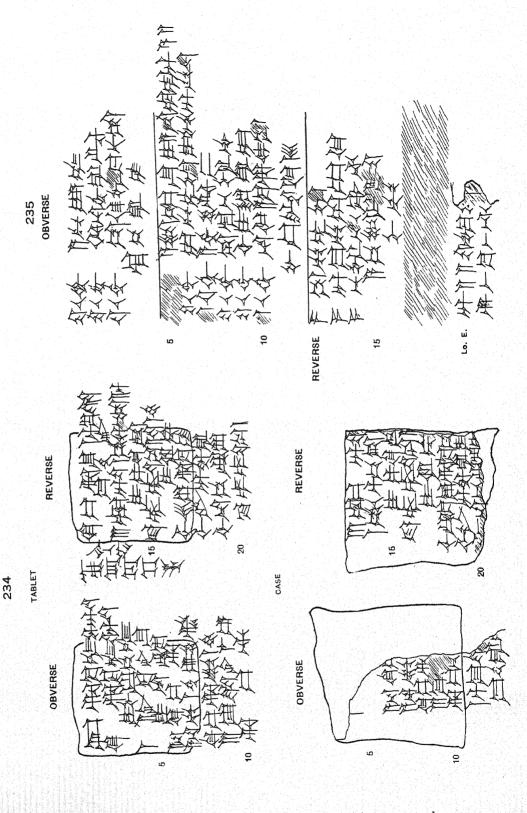
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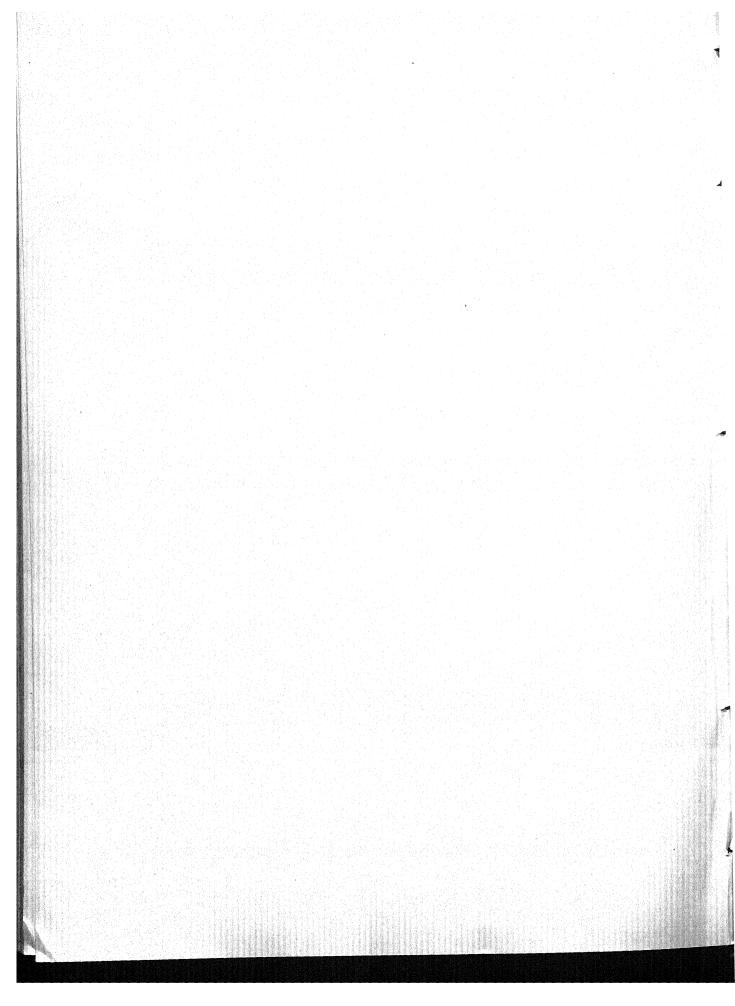


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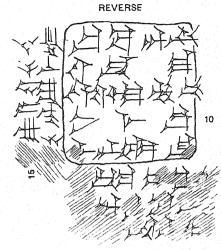


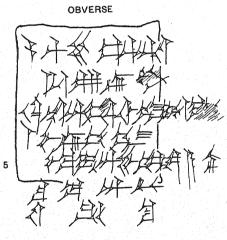








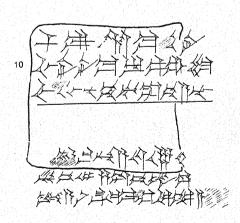


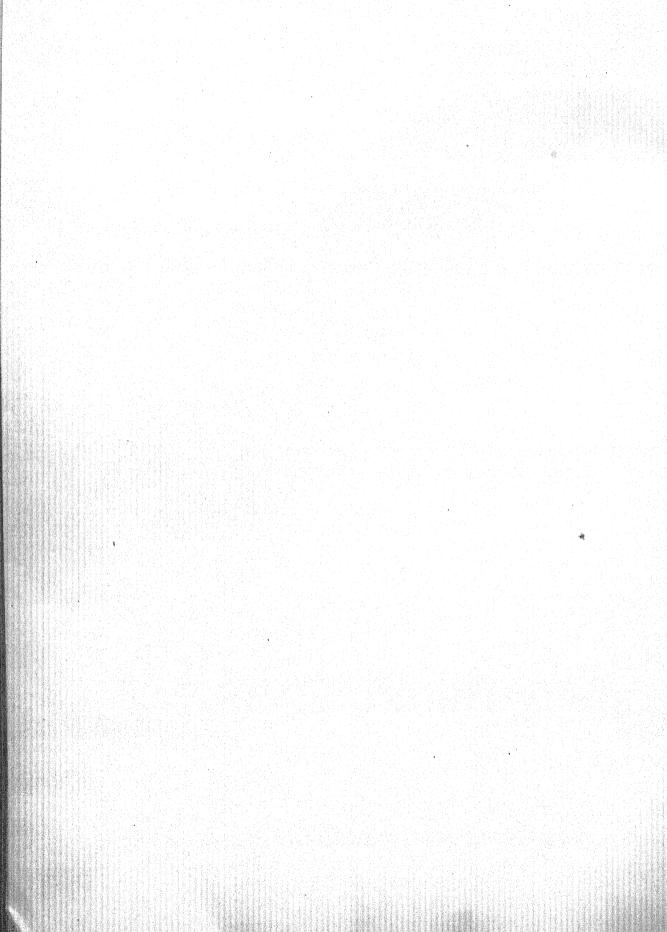


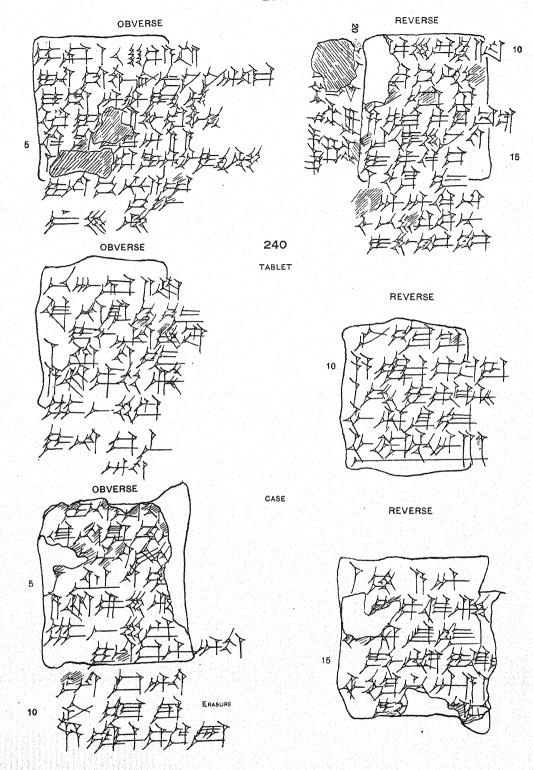


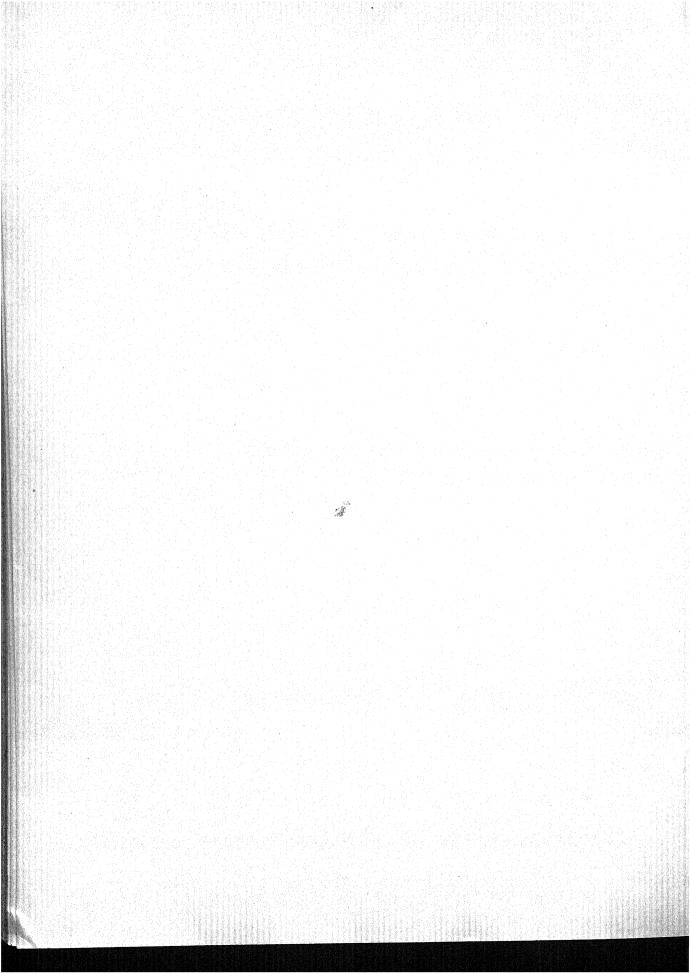
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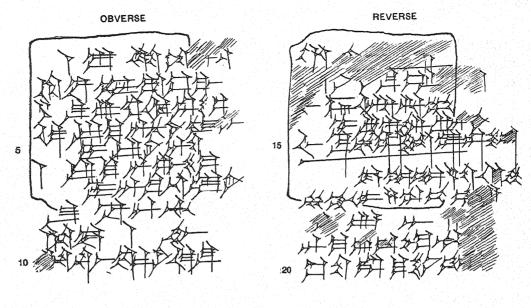


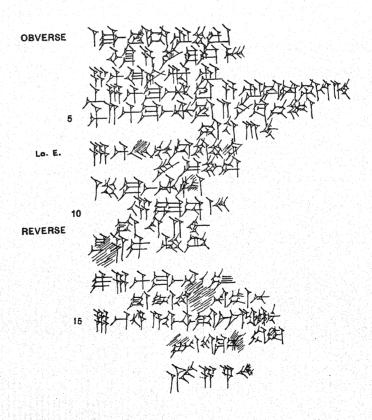


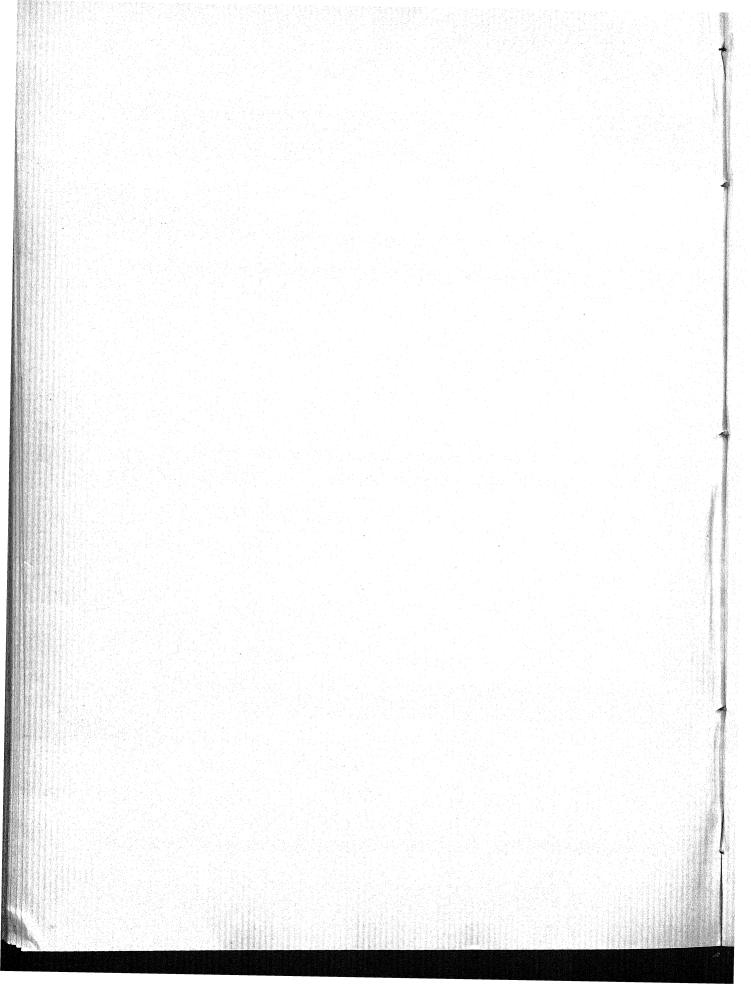


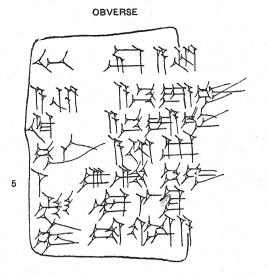


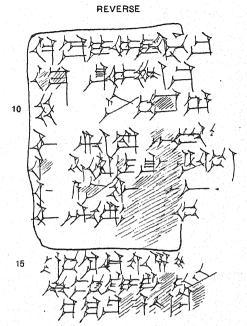




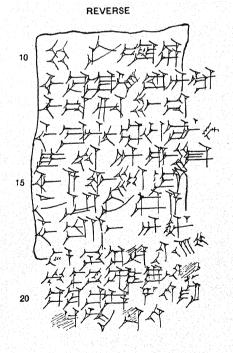




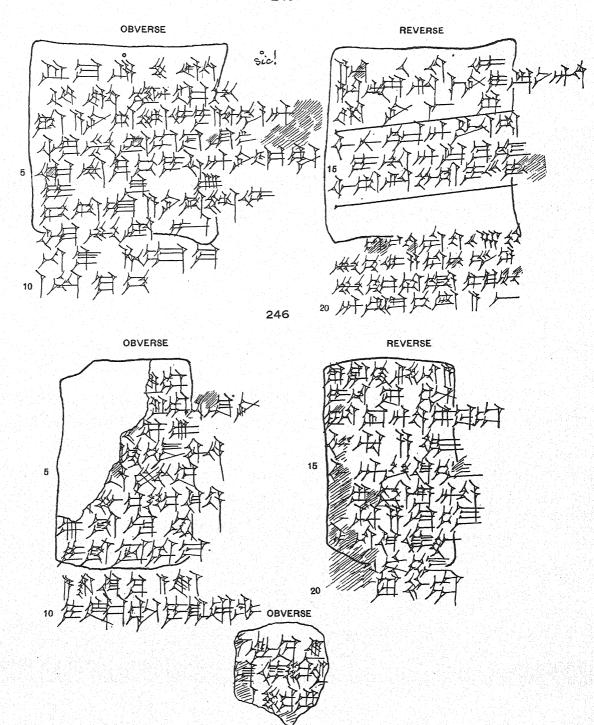


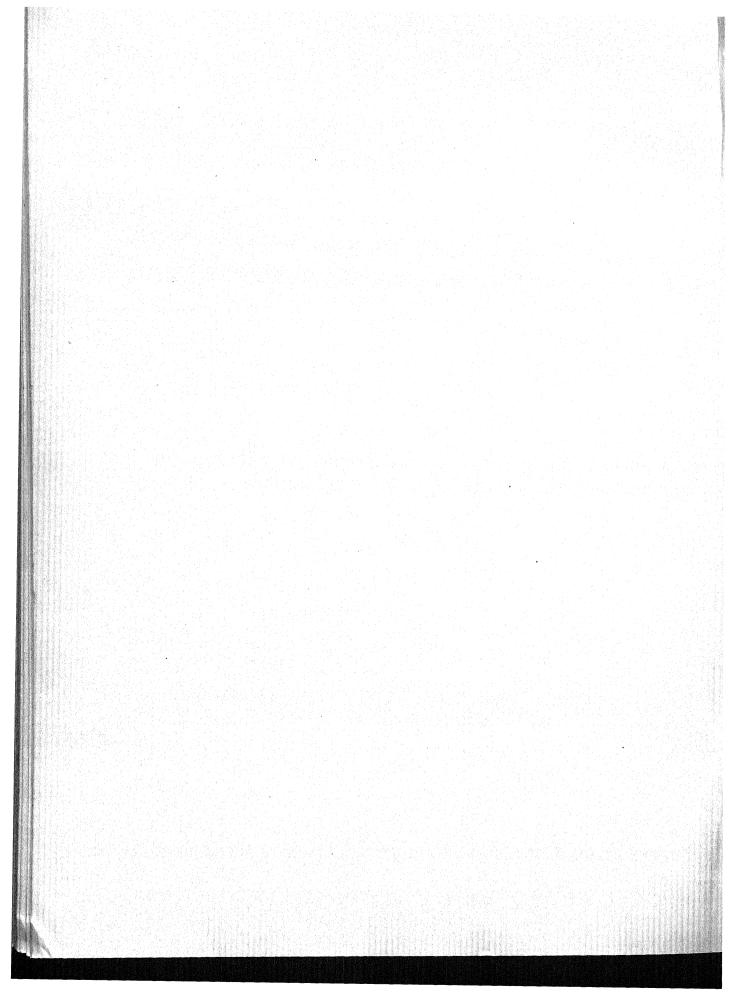




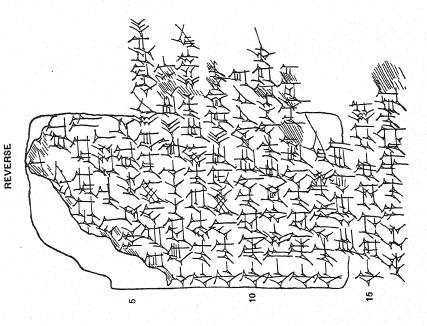


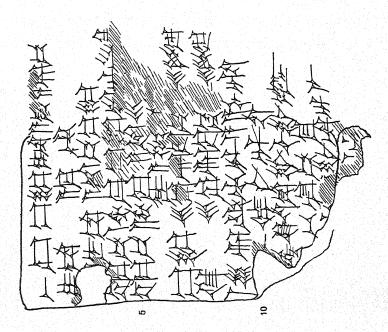


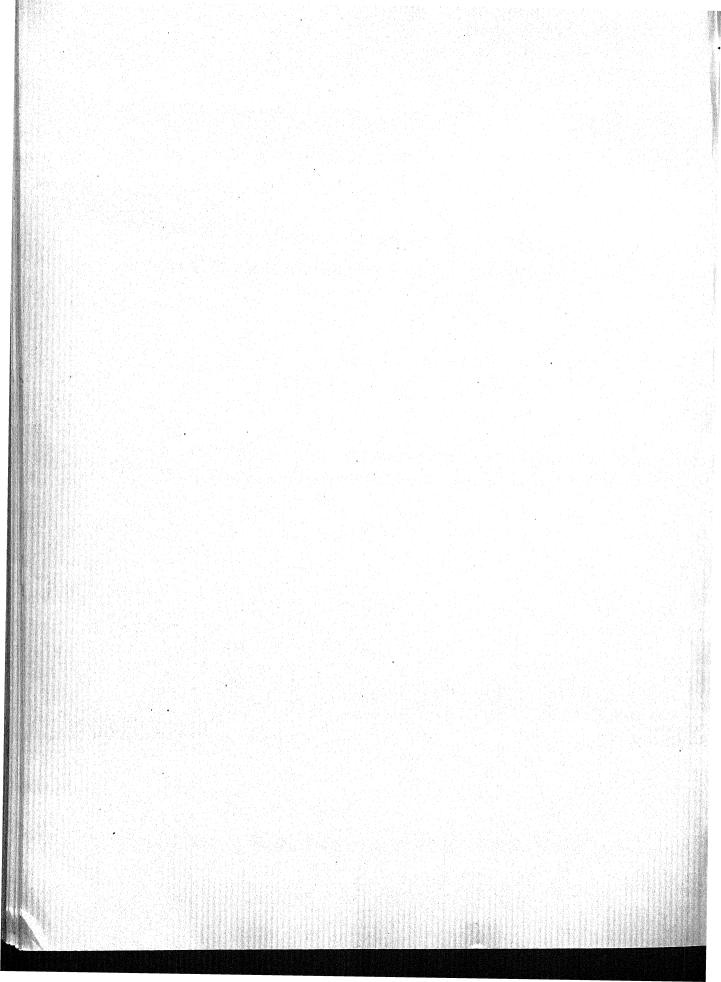


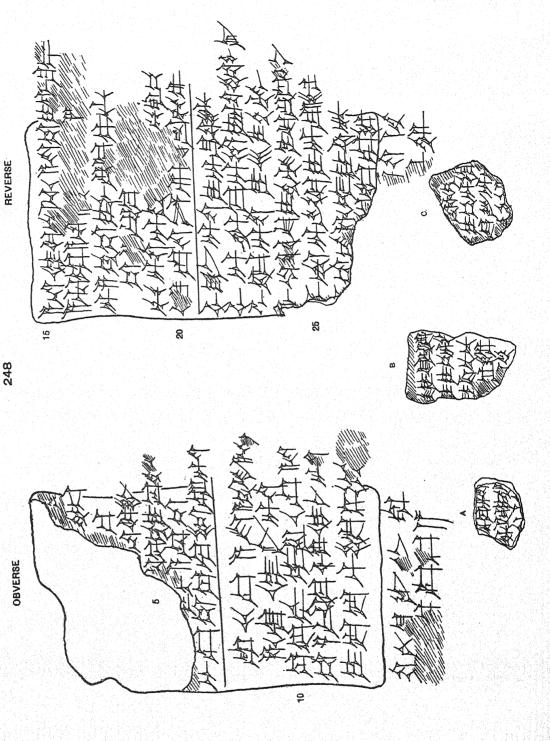


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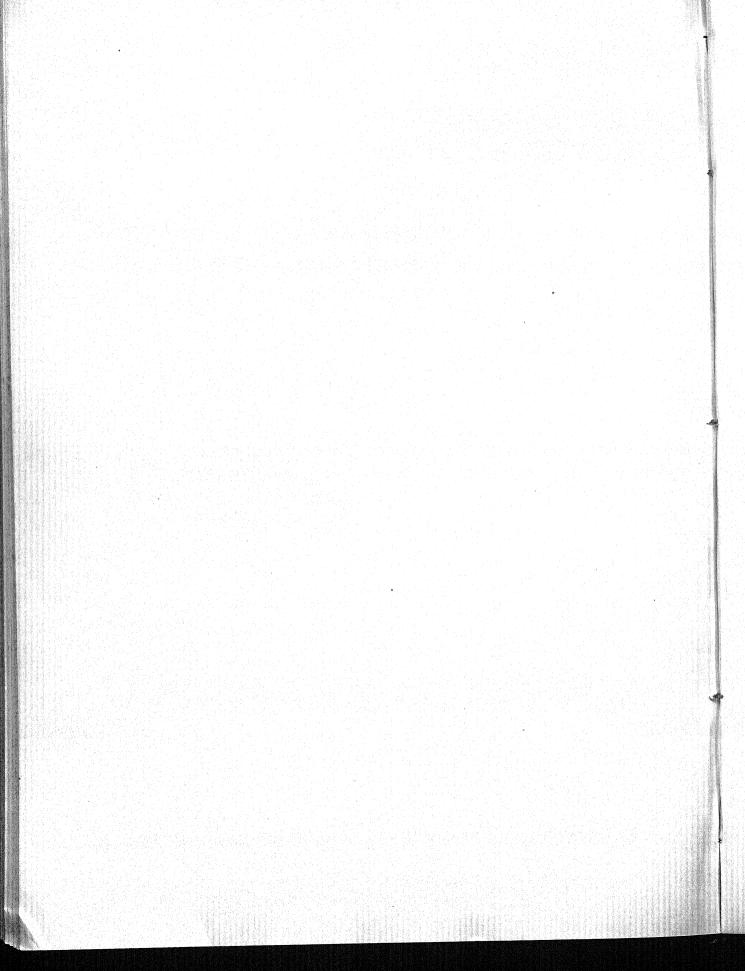






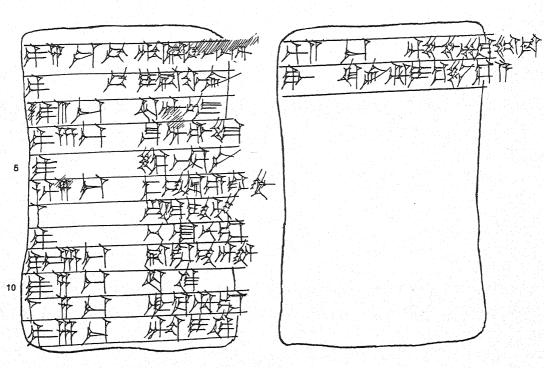


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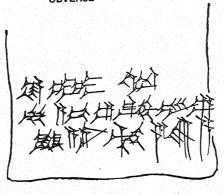


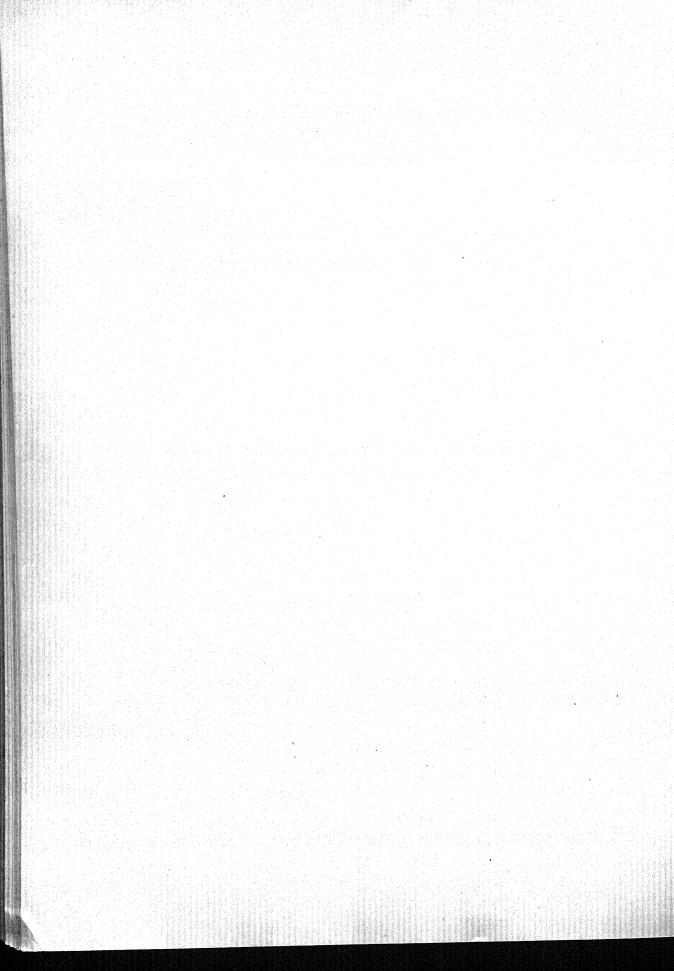




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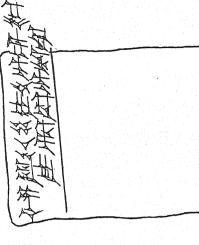
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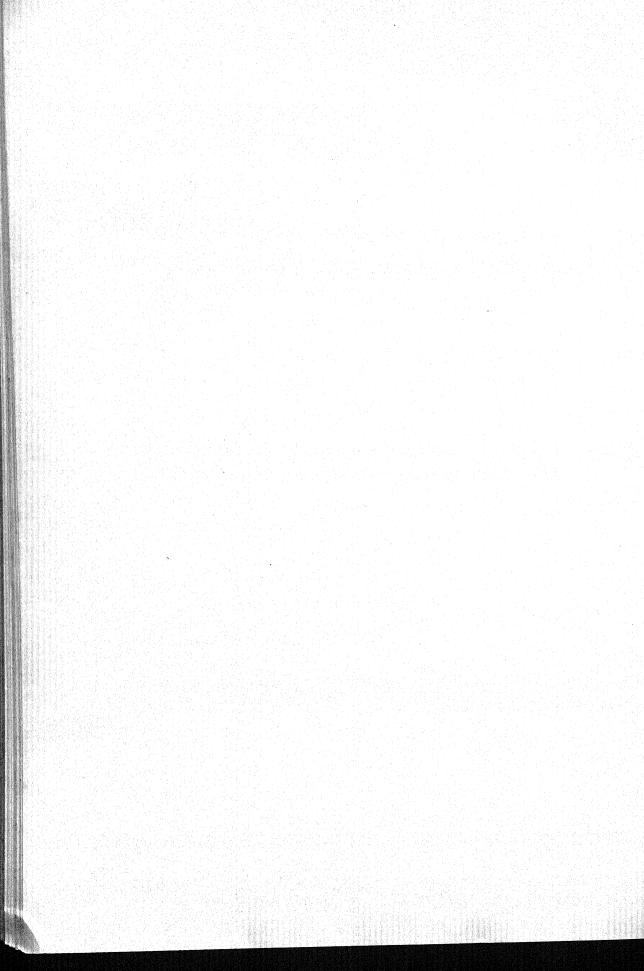
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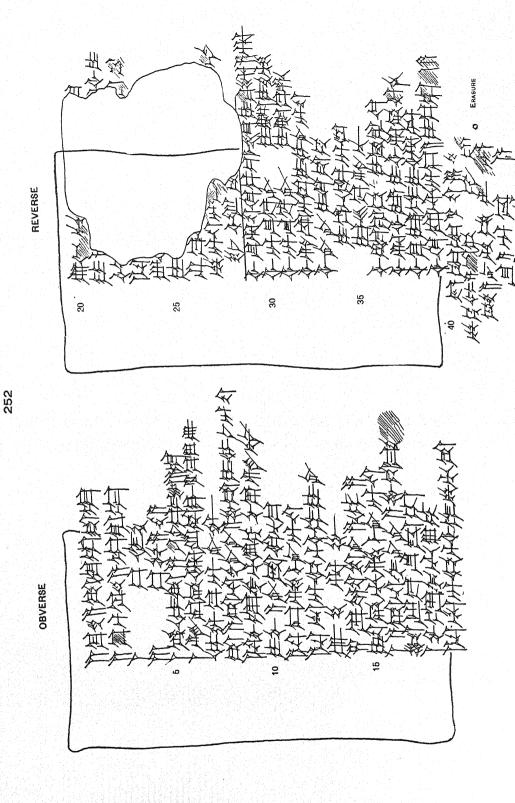


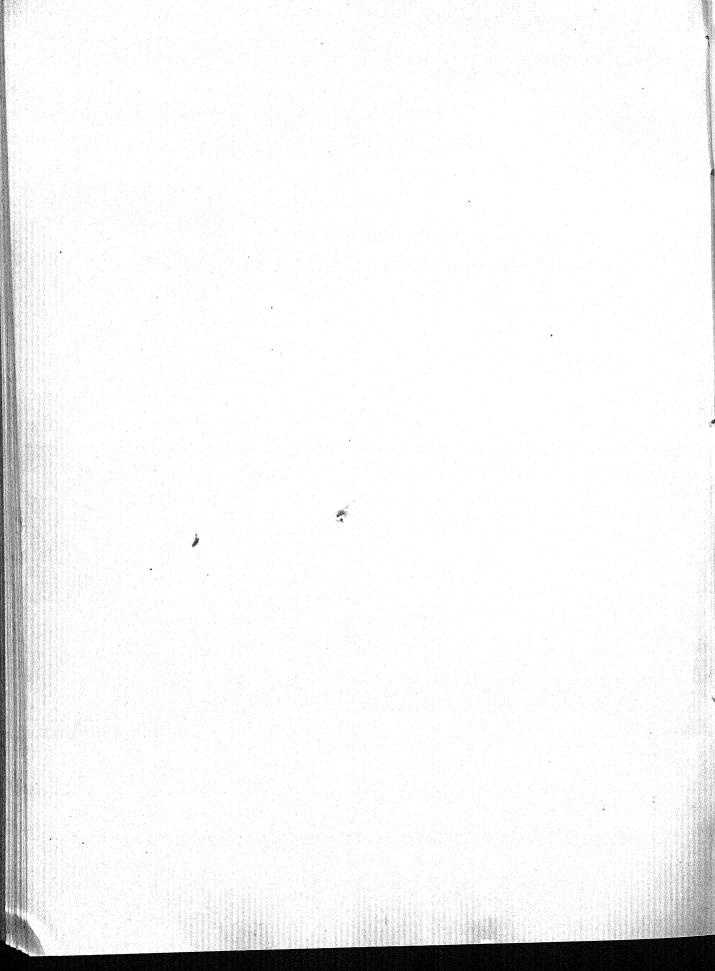
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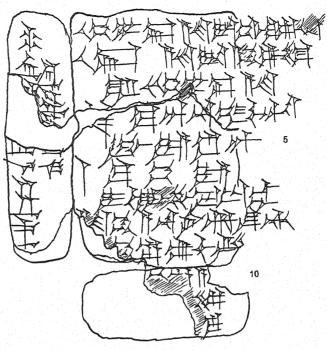
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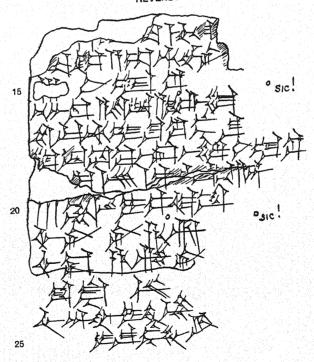


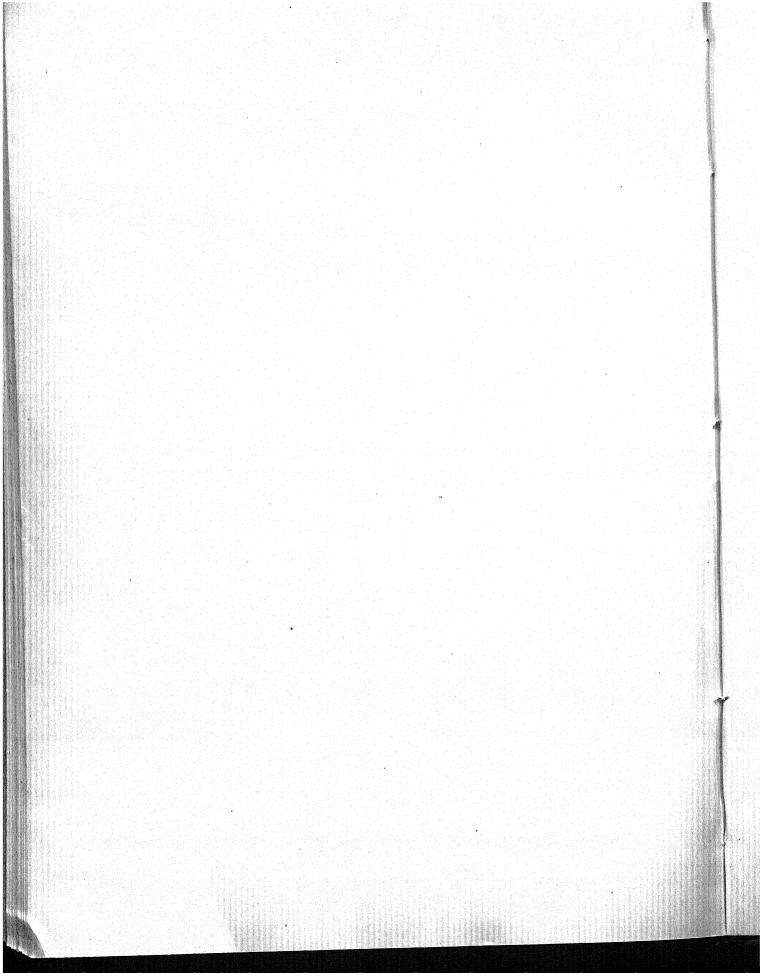


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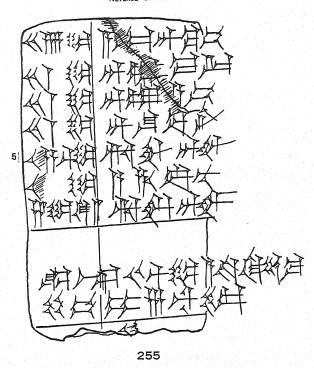


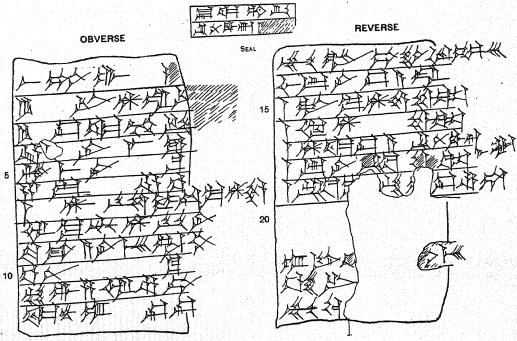


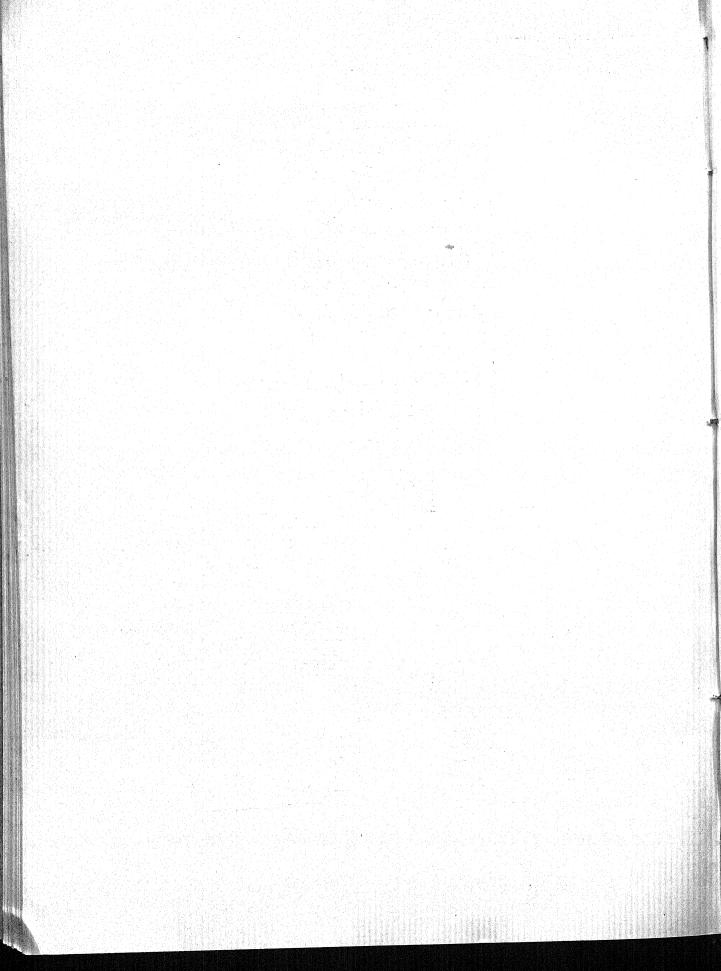
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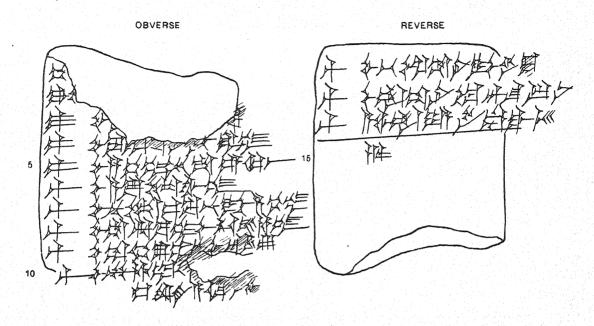
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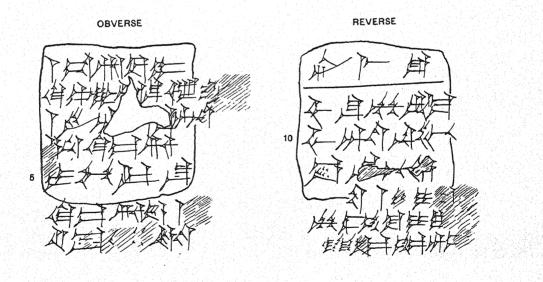
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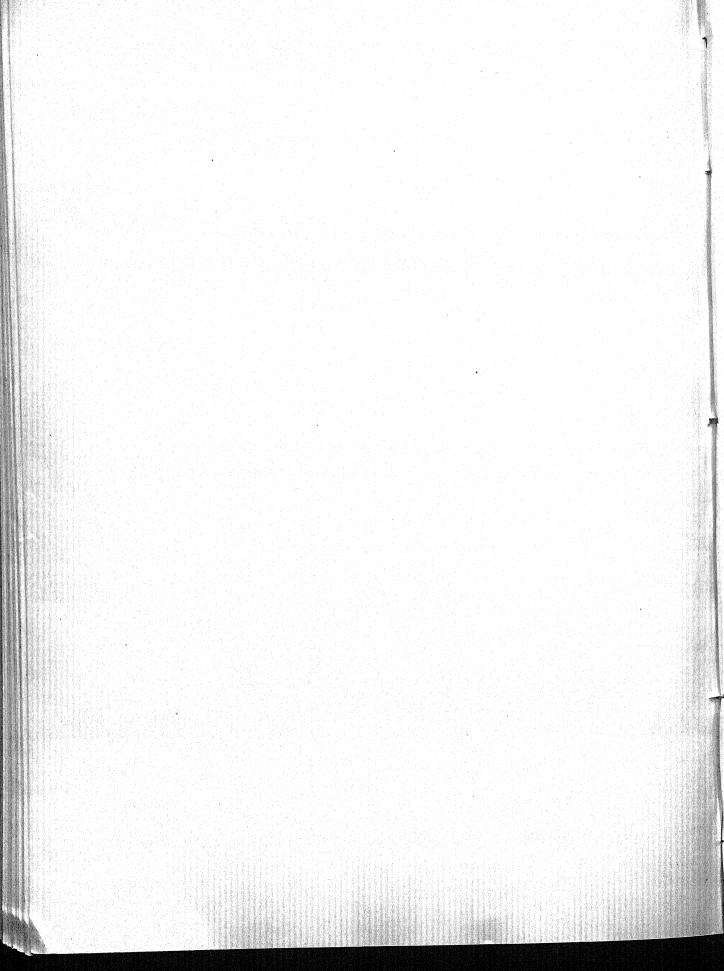


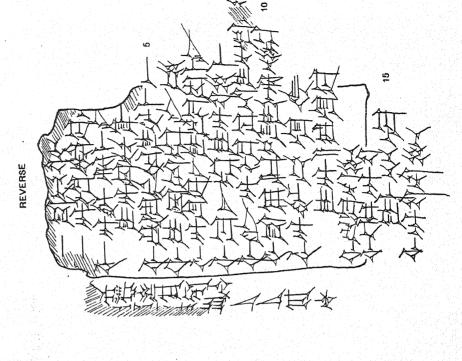




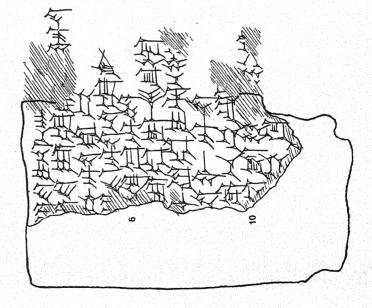


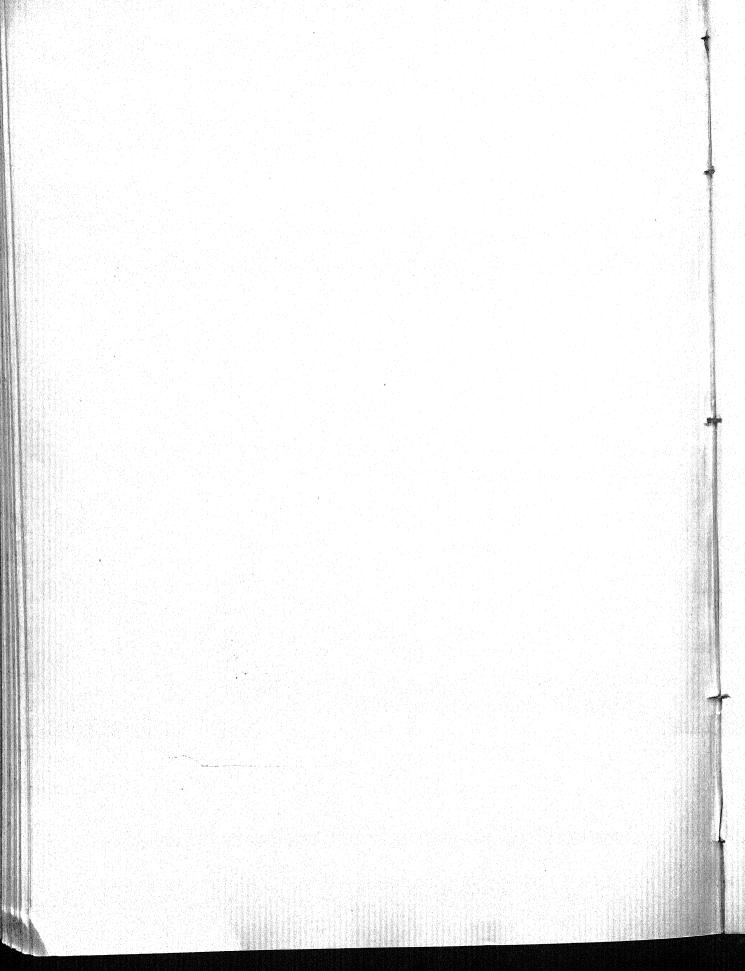




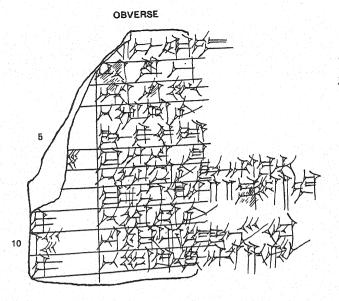


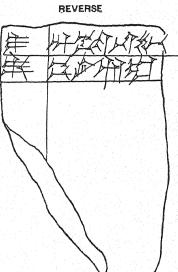
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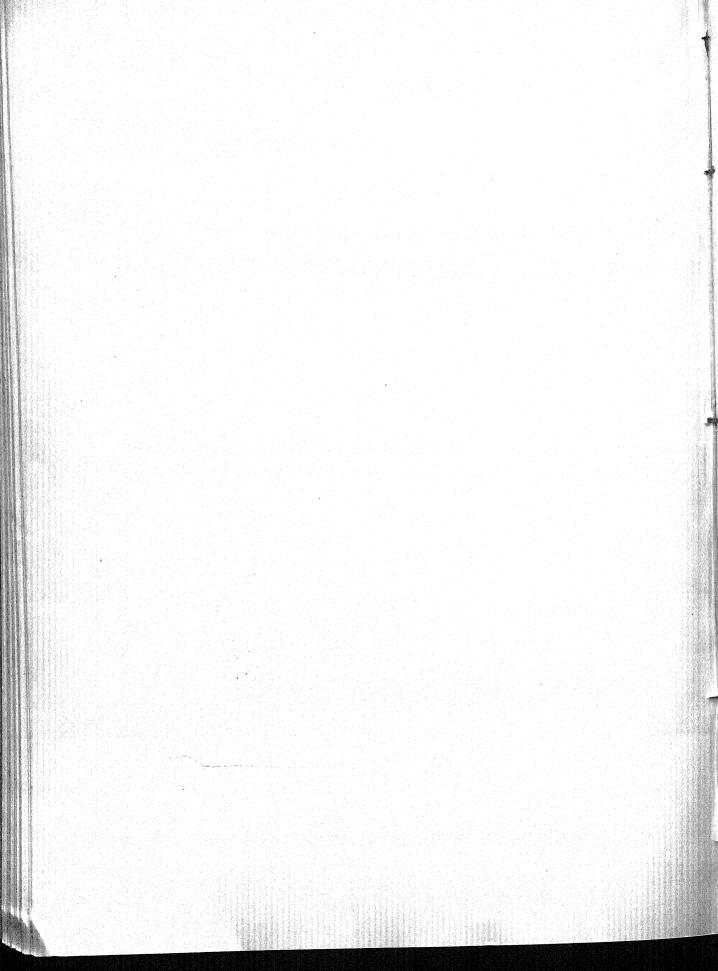


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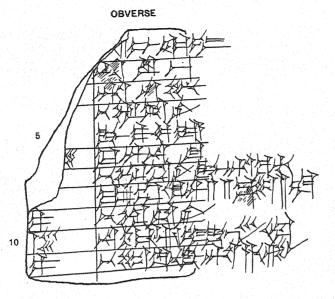
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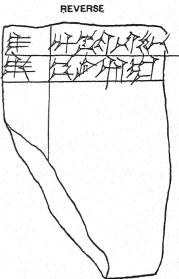
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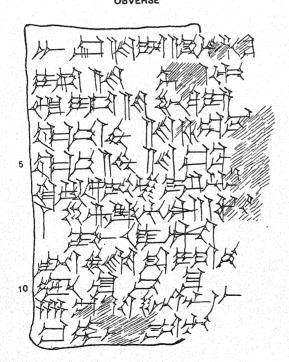


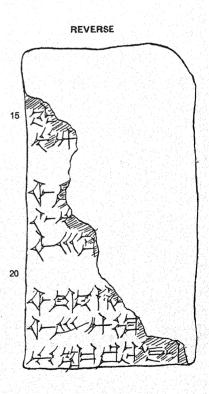
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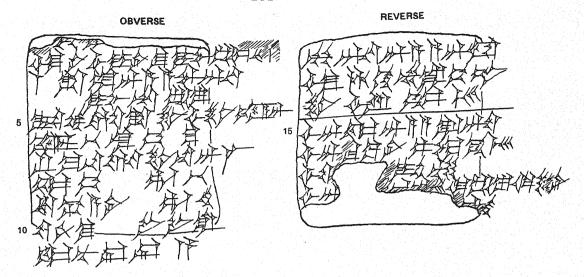


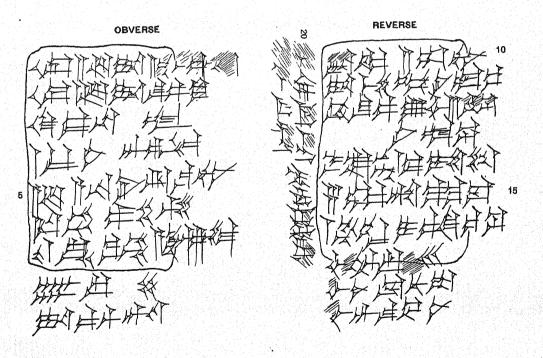
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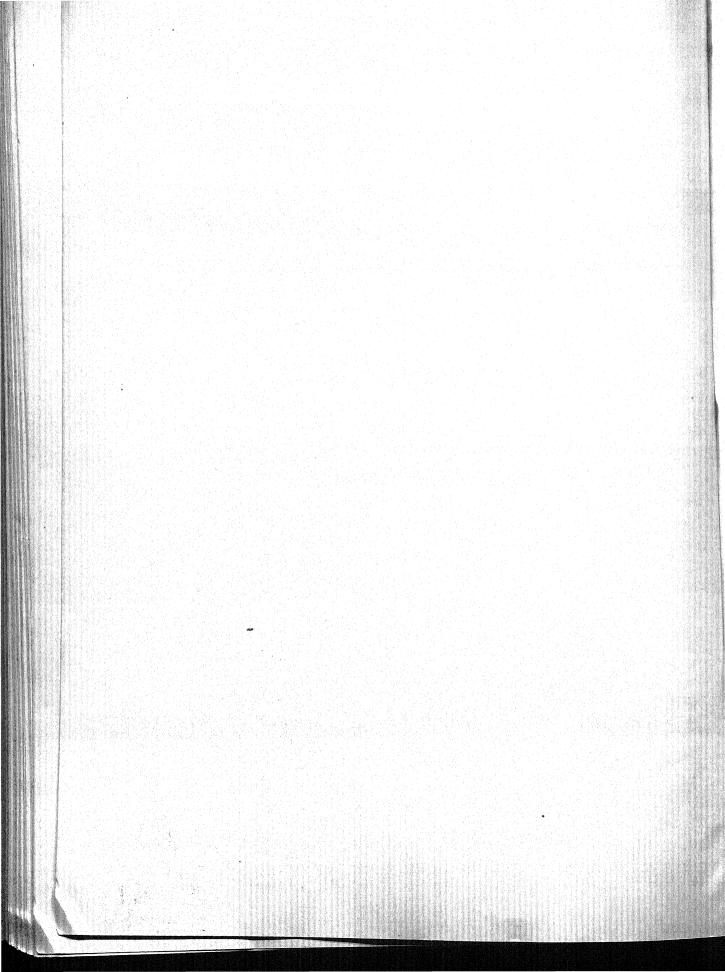


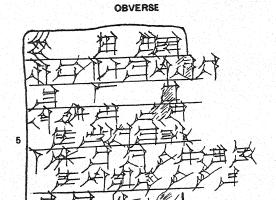


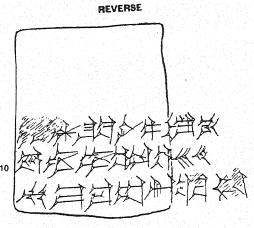


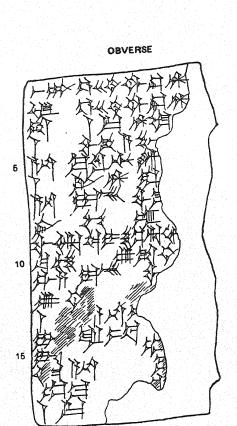




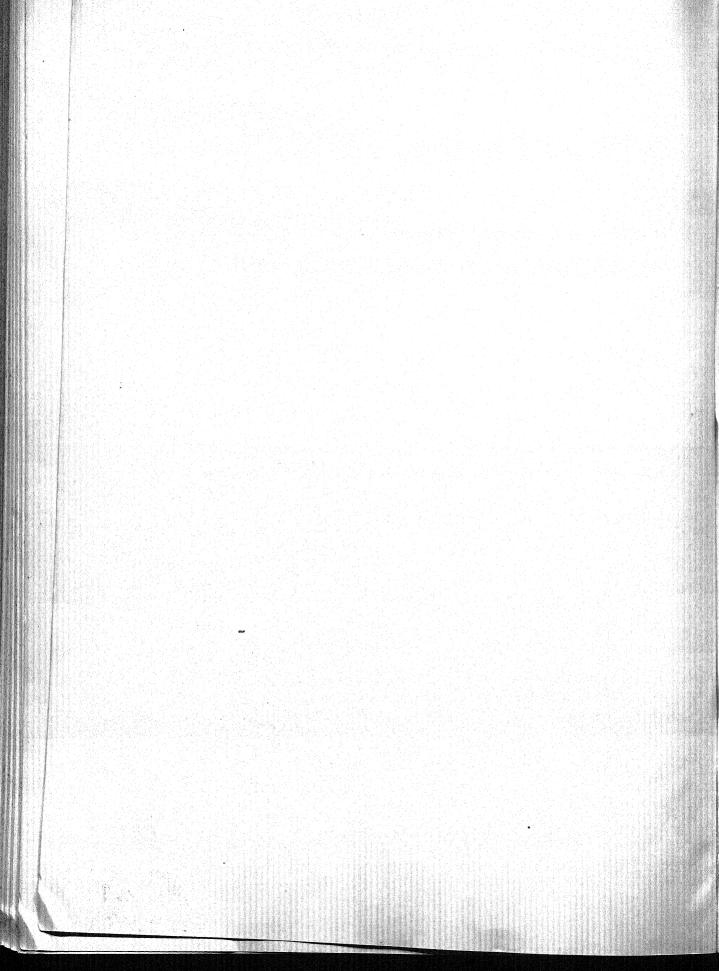


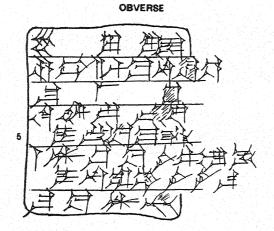












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